

Unto crysten Reber.

as it appereth in this lytell treatyse / howe  
that god hath ordeyned hym selfe / for our  
wellth a new lawe and commaundement to  
be wyten in our softe hertes / & therin sted-  
fastlye to be grauen with fayth / where the  
olde lawe and testamēt was grauen in ta-  
bles of stone / sygnyfyinge the hardnesse &  
obstynacy of the hertes of the people of Isra-  
ell / Whiche lawes were very teduous to  
them / in obseruynge / and yet they conspy-  
ryng lytell the great benefaytes and ordy-  
nances that god dyd for them in desarte / as  
(the foure booke of Moyses) maketh mencyon  
of at large. Where now god of his goodnes  
came from the depty of his glorious fa-  
ther / and is become bothe god & man. And  
he hath gyuen vnto vs / a new lawe / whi-  
che is very easy / swete / and lyght (as ma-  
thew the euangelyst wytnessyth. vi.) And  
also commaundyng vs in his laste souper as  
seynt Iohn wyrteth in the. viii. chapytre.)  
I gyue vnto you a new lawe or commaun-  
dement / Whiche is that ye loue charytably  
eche other / as I haue loued you / the whiche  
lawe I haue a lytell exprestyd in this lytel  
Myrrour / vnto the edespyng and comfort  
Blasse.

The auctours prologue  
of my selfe and all my brethren and neygh-  
bours / Which is euery crysten man of what  
degree so euer that god hath called hym vnto.  
Consydering in my mynde therfore / the  
great fraylte and abusyon / and enormyte  
of lyuynge of crysten people / Whiche god  
hath chosen only of his mere mercy to be his  
crysten chyldren in adopcyon / and hath or-  
dayned vs to be merytours w<sup>th</sup> hym in his  
glorious eternall pattrymony. And I my  
selfe one that hath lyued many yeres in the  
enormyte and abusyon of Daynglorie /  
Jugynge my selfe a good crysten man / and  
yet I was sore deceyued / vnto the tyme for-  
tuned me to beholde and loke stedfastlye in  
the goodly / and most pure Myrour of lyfe.  
Where I myght euidently se / perceyue and  
haue persyte knowlege / of my foule enor-  
myte / & shamefull lyuynge / Whiche myr-  
tour is the holy wordes of god / by the wy-  
tynge of the euāgelyst and of seynt Paule  
in his pystles / called the newe testament.  
And the more I looked in this moste pure  
glasse: the more knowlege I had of my so  
le spotted soule in the syght of god / and per-  
ceyued my selfe what I was / & what daile



Unto crysten Redet.

get / & case I lyued in many yeres / moſte ly  
ke to lodge my poore ſoule in helle / yf the  
great excedyng mercy of god had not ben.  
Who is al waye redye to call ſynners vnto  
hym. And ſo when I perceyued my ſelfe ſo  
farre out of the trewe ryght waye / I ſawe  
alſo in this foresayd goodly (Myrrour of ly  
fe) that I was not onely bounde to enlump  
ne my ſelf: but alſo to enduce my brethren &  
neyghbours / and charitably to ſocour and  
counceyll them perceyuyng that they were  
ſo farre from the trewth by ygnorauſy: and  
herein not Juggynge no man / for I do ſyn  
de in the foresayd (Myrrour of lyfe) that I  
may knowe & pcepue my neyghbour by his  
fruytes: and alſo from the herte / the tongue  
(Wyll expreſſe & ſhe we out of the mouth)  
at one tyme or other What the perſone is / or  
els by his deedes. Euen as ye may perceyue  
and knowe all ſortes of trees by theyr fruy  
tes. By the whiche perceyuauce & knowle  
ged I cocepued i my mynde / the great enor  
myte of synne reygnyng in the comon peo  
ple / Where as I frequented / and had coner  
ſacyon With often tymes. And were more  
lyke in lynyng to Pagans and Turkes /  
Glaſſe.

The auctours prologue  
in persynge the trewe and charytable ly  
fe of crysten men / the whiche we boldly do  
affirme our selves to be. (And are not so in  
dede) for our fruyt and dedes be no thyng  
lyke the pure & clene lyfe / whiche cryste doth  
shewe vnto vs by his elect and chosen pre  
chers / of his moste blessyd worde: whiche is  
the newe Testament / in the whiche pure  
Myrrour all crysten men may euidently se  
theyr deformytes and abhominable foule  
spottes of synnyng fylthyngesse / to ward  
the syght of god. Also in the sayd Myrrour  
all crysten people may casely perceyue and  
fynde the meanes and wayes to purgysse &  
clense all suche foule spottes that appere in  
the syght of god in that moste precyous sou  
le of man (whiche was bought with so pre  
cyous a pryse as the blode of cryst.) Meruay  
lyng agayne of the mondaye people of  
this myserable worlde / the whiche regarde  
so lychtly the worde of god / procedynge out  
of his owne mouth / whiche is dayly expres  
syd vnto vs by his chosen and elect / whi  
che god hath gyuen grace to erudynt / and ex  
presse by the holy ghoost / the pure sentence of  
clene luyng / whiche we se and perceyue

Unto the cryften Reader.

in this foresayd goodly Myrrour. They re-  
prieue and swell / murmure / and dysdayne /  
both agaynst god & his Worde / and the pro-  
noucer or speaker therof / supposyng in them-  
selves / and Iugynge them and it / to be the  
moste poyson and daungereft counsell and  
exortacyon that may be. And specyally tho-  
se that hath sene and looked in this foresayd  
Myrrour (Beat<sup>9</sup> qui pseuerauerit vsqz ad  
finem hic saluus erit. mat. xxiiii.) and they  
be so blynde that they wyll not se / nor be  
knowen of theyr moste fowle stynkyng  
deformytes. No more then dothe the fowle  
fowle (Whiche hath the pleasure to walowe in  
stynkyng myre / or els as the dogge which  
returneth and receyueth his fowle vomit  
agayne) as wytnesseth. ii. Peter. ii. And su-  
rely all suche Wylful & ygnorant people  
appere more abhominablye in the syght of  
god: Whiche repyne agaynst god & his Wor-  
de / Whose doores of theyr hertes and conscy-  
ence be so fast barred & shutte / that the grace  
of the holpe ghozt can not entre therein. No  
more then dyde / or coude / the comaundemēt  
of god by Moyses in to the harde herted  
Phaaro / which was oppressyd with so ma-  
lasse.



## The auctours prologue

my terribble vengeance one after another  
For the withstandynge of the chyl dren of  
Israell (Exodi. xiiii.) Consyderynge ther-  
fore the great ambuysone and enormytes  
of our dayly fylthy lyuynge / and so lytell  
amendement dayly of them / I ferynge the  
dreadfull wrath and Ire of god / Whiche so-  
daynly myght fall vpon vs / for our syn-  
full lyuynge and obstynacy. And in so dre-  
dunge his omnipotent power / motyoned  
me thorough his benynge grace (Whiche sty-  
red me / of pure charyte) to penne this lytell  
Myrrour out of dyuerse booke / of good au-  
ctoryte When I had lytell to do / in aduoy-  
dunge Idelnesse. Trustynge in god that he  
myght reduce some to the trewe lyfe & vn-  
derstandynge / and call agayne some fayth-  
full people / which was as farre passed out  
of the ryght waye as euer I was. Also in  
trustynge to god With the often redynge he-  
reof some shall open the doores of theyr hert  
and consyence thorough the grace of the ho-  
ly ghost / With theyr dyligent wyll & myn-  
de / moche sooner then in redynge of fables  
tales / balades of fylthyngnesse: wherof proce-  
edeth no vertue nor goodnesse. Desyrynge

Unto the crysten Reder.

now therfore all crysten people of they: cha-  
ryte to haue pacyence of my rude and grosse  
sentence & englysshe / this beyng the fyrste  
wherin I myghte possyble erre / trustynge  
that they wyll accepte my sencere wyll and  
mynde / and in no wyse do I presume as  
an Auctour or a translatour / but onely for  
the pure loue & compassyon that I had  
on my crysten brothren lyuyng in so  
great daunger. And so trustynge  
that they maye haue grace of a  
mendemetete (By the whiche  
the honour of god may be  
increased / With whom  
remayneth all Joye  
glozy and felycyte /  
To the whiche he  
brynge vs all at  
his pleasure  
and wyll.  
Amen.

Thus endeth the auctours Prologue  
Unto the crysten Reder And here  
after foloweth the A happyres  
of this present boke.

The chapytres.

The fyrste the Auctours prologue. J. B.  
Vnto the crysten Reder.

The fyrste chapytre cōtayneth the dys-  
fynycyon of fayth and of good war-  
kes / suffycient for any crysten man  
to lene to. The fyrste Chapytre.

Howe a crysten man shuld ofte remem-  
bre What a bonde we haue promysed at the  
font of baptysme. The. ii. Chapytre.

Howe all Crysten people shulde vnder-  
stande bryefly to obserue and kepe the. p. cō-  
maundementes. The. iii. Chapytre.

The Vater noster: and the salutaeyon to  
our Lady / and the Credo in englysshe / by  
Johñ colet Dean of Poules. The. iiii. Ch.

An deuoute exposycyon or phrase vpon  
the Vater noster / and on the artycles of the  
fayth. The. v. Chapytre.

Howe that scripiture is very profytable  
to rede / with ryght wyse vsynge the same.  
The. vi. Chapytre.



The chapytres.

Howe a crysten man shuld vse hym self  
in bowes and pylgrymages With oblac-  
ons. The. vii. Chapytre.

A good ordre or rule for a man to brynge  
vp youthe. The. viii. Chapytre.

Howe charyte causeth vs to loue god &  
our neyghbour With a good exortacyon of  
crysten lyuynge With all. The. ix. Chapyt.

Of prayer and of the effycacy and Ver-  
tuetherof. The. x. Chapytre.

Of the Vertue and Styllyte of confessy-  
on/and to knowlege thy selfe to god.  
The. xi. Chapytre.

Of the miserable lyfe of a couctous mā.  
The. xii. Chapytre.

Howe it awayleth no creature to magist-  
rye or to set moche by hym selfe.  
The. xiii. Chapytre.

Of almesse dede/ and what marchaun-

The chapytres.

Byse it is accordynge to the mynde of seynt  
Austyn. The. viii. Chapytre.

¶ Sayenges of Salamon / and other dys  
uers doctours of auctorite in Reformation  
of synfull lyuynge With remedy for the sa  
me. The. p. v. Chapytre.

¶ In What myserye and Wretchednesse a  
Bloton or a dronken creature daungeryth  
bothe his soule and body. The. p. vi. Chapytre.

¶ Of the synne of adultry or fornycacyon  
accordynge to doctour Lira With other.  
The. p. vii. Chapytre.

¶ Of the dysposycyon or cōdycyons of the  
people towarde the ende of the World accor  
dynge to the holyc scrypture.  
The. p. viii. Chapytre.

¶ Of the couceyll and exortacyon of seynt  
Paule concernynge the gyftes of grace gy  
uen to dyuerse people contayned in the. xii.  
Chapytre to the Romayns.  
The. p. x. Chapytre.

**The chapytres.**

**[T]o haue vnderstandyng what the. vii. dedly synnes be and what deuylles belonge to them accordyng to scripture: and of the paynes of helle for synners.**

**The. xv. Chapter.**

**[O]f the. vii. pryncypall Vertues / the whiche ben Remedy agaynst the. vii. dedly synnes / & of the. vii. Werkes bodely & ghostly.**

**The. xvi. Chapter.**

**[O]f the. v. Wyttes bodely and ghostlye / and of the. iiii. Cardynall Vertues.**

**The. xvii. Chapter.**

**[O]f the. vii. Wyttes that procede from the holy ghostly / and of the daunger to syn in the holy ghost. The. xviii. Chapter.**

**[O]f. xvi. proprietyes that seynt paul teyeth of in the. xiii. Chapter to the Coryntheans. The. xix. Chapter.**

**[T]he. viii. Beatitudes or blessinges of god / rede in the gospell on all thursdays. The. xx. Chapter.**



## The chapytres.

**O**f yuerse good exortacions or couceythes  
by seynt Austen Very necessary and expec-  
dyent to all crysten people to folowe.

The. pp. vi. Lhappytre.

**O**f .iiii. thynges compared to the bryef &  
vnsstable lyfe of man / and of good coun-  
ceyll belongynge to the same Very vtyll.

The. pp. vii. Lhappytre.

**O**f the dyspysynge of the worldly thyng-  
es / and of our olde man Adam / & also of  
the pyte & mercy of god. The. pp. viii. Lha.

**W**hat daunger and Vexacyon the poore  
myserable soule is in at his hens departyn-  
ge from the body for his synfull lyuynge.

The. pp. ix. Lhappytre.

**O**f the Inestymable Joyes that is pre-  
pared for mankynde afer this lyfe for the  
lytel soue / and obeyent seruyce that he doth  
here for crystes sake. The. pp. x. Lhappytre.

**H**ere endeth the Lhappytres  
of this present boke.

The (A)pyrou / or loking glasse of lyfe.

The fyfste chapitre contayneth  
the dyffynycyon of fayth, and of  
good warkes suffycient for  
any man to lene to.

The fyfste Thapptie.



Fayth accordynge to  
the mynde of seynt Paul  
le / is the substance of a  
thyng (whiche dothe not  
appere / and the founda-  
cyon of thynges that can not be seen) I spe-  
kenot of suche faythe as lawers and mar-  
chauntes & suche other worldly people vse:  
one wylth an other. But of the faith that we  
haue in cryste Ihesu / and because that we  
may knowe hym the more pascyely by his  
propertye / as ye may perceyue and vnder-  
stande / howe man and wyfe be coupled to-  
gyther by loue / in lyke maner dothe fayth  
couple and knyt spyrityually manes soule /  
stedfastly to byleue that god is omnipotent  
aboue all. For what a greater pleasure or  
honour can any creature do vnto god: then  
stedfastlye to byleue that all trewth onely

The Hyrtout / or

restyth in hym / & in his moste blessyd Wor-  
de and promyse Whiche neuer fayled nor ne-  
uer shall / as Wytnessyth the Euangelyste  
sayeng. Celum & terram transibunt: Verba  
mea autē manebit. (Heuen and erthe shall  
fayle but my Worde and promyse shall ne-  
uer fayle. And contrary Wyse there can be  
no more greater dyshonour or blasphemye  
to god / then to put dystrust in hym / or thyn-  
kyng in hym any vnstablenesse or wate-  
ryng from any thyng that he hath promp-  
sed vs / Ye wyll say agayne that man and  
Woman dothe se eche other and hath comu-  
nycacon to gyther / Whiche causeth soue a  
encreasyth the fayth of mattymony to gy-  
ther in them / Forsothe in lyke maner hathe  
the louyng and faythfull soule or spryte  
of mankynde spryтуally in god / the whi-  
che fayth muste be in vs a stedfast bylene /  
and asure truste in the glorvous goodnesse  
of god the blessyd Trynyte / Whiche is the  
father / the sone / & the holy ghost / thre per-  
sones and one god / Whiche is creature of he-  
uen and erthe / and of all thynges that are  
therin / for the welth and comodyte of man-  
kynde / and so shall contynue by his pro-



lokyngge glasse of lyfe.

myse Vnto the World's ende. ¶ Also ye shal  
Vnderstande at the begynnynge god made  
Aungell in heuen / amonge the which was  
Lucyfer moste glorious: whiche conceryed  
in his mynde to be equall With god & nexte  
god. And at the very same momēt or tho-  
ughte / he & many other aungellys whiche  
offendyd With hym (fell) from that glor-  
ous eternall place / in to the depest place of  
hell / where they shall euer cōtynue in pay-  
ne & darkenesse intollerable without ende.  
¶ Also ye shall Vnderstande that in conty-  
nent after all thynges created necessary for  
mankynde / god created Adam and Eue /  
moste lyke Vnto his ymage and symlytu-  
de / And dyd set them in a place of celestyal  
pleasure / and gyuyng them lyberte over  
all thynges that was therein / Except of the  
fruyte and tre of lyfe which had the Vertue  
of knowlege of good and euyl.

¶ Chargynge them in no wyse to taste nor  
eate therof. And yf they dyd they shuld dye:  
but they taryed not there but a lytell whyle  
not passynge thre houres after the myndes  
of some Doctours / for Lucyfer whiche fell  
hauynge yet / great indygnacyon & power

Glasse.

b.i.

The Ayrour / or

ouer mankynde / conceived in his mynde /  
agaynst Adam and his successyon a secreete  
malice / entendinge to bringe them out of  
the fauoure of god / though breakinge of his  
comandement (And so he dyd in dede) for  
firste he caused Eue to taste and eate of the  
tree of lyfe / whiche was forbidden / and she  
caused Adam to eate of the same / for the  
whiche cause god sent Cherubyn his aungell  
to them with the swerde of sorowe / a  
tribulacyon / and banysshed them & their  
successyon out of y<sup>e</sup> solacious place of plea  
sure / in to this myserable worlde: to labour  
and get their lyuynge in the sweete of his bo  
dy / & in lyke wyse all his successyon. And  
Eue also in great paynes and trauayle and  
dyscesse / to bringe forth the seede of man  
for her offence. The whiche penance shal  
not fayle mankynde / whyle this worlde en  
dureth. And when they were expyled out of  
Paradyse / they were bygyngs knowynge  
no carnall affections. And .xxx. yere after  
they had ysshewe of a sone named Cayn.  
And .xxx. yere after they had ysshewe of a  
nother sone named Abell / whom Cayn  
slew for his Just sacrifice to god / wherfo

lokyng glasse of lyfe.

re god toke vengeance of hym and all his  
p.ogenye. And the hondred and. xpp. yere  
aft Adam aage / he had ysshe we of another  
sone named Seth / of whose lynage many  
yeres after succeeded Abraham / in whom  
was wrought the orygynall & pryncypall  
root of fayth afore al oher creatures / of the  
whiche genealogye cam Cryste as scriptur  
maketh mencyon. Also this Abraham by  
fayth stedfastly gaue credens to the worde  
of god when he comaunded hym to go out  
of his owne countree / whiche was. iii. dayes  
Joiney in to the lande of Canaan / and he  
gaue sure fayth and truste in the promyses  
of god / the which were fulfilled to hym in  
dede. Also by fayth Sara his wyfe beyng  
paste aage by course and by nature / she had  
ysshe we of a sone named Isaac. Also by  
faythe Abraham at the comaundement of  
god / wolde haue offred to god his onely  
sone Isaac in sacryfye / wherin his faythe  
was reputed to hym for ryght wysnesse / &  
was Justyfied by that faythe / as Paule  
wytnesseth of hym & of many more in the.  
(vi. chapytre to the Hebreos) Where he maketh  
mencyon of fayth more at large / suffy

Glasse.

b.ii.



The Apytout / or

eyent for any Cristen man / And also in  
moſte parte of all his epyſtles for them that  
do grounde them in the trewe ſayth of cryſt  
out of the Whiche procedeth / all Vertue and  
grace / as paul e ſcrybeth in the ſayd chapy  
tre. (That without faith it is inpoſſyble to  
pleaſe god /) for no pſon may come to god /  
but he muſte haue ſtedfaſte truſte / and ſure  
ſayth in hym onely . And after Abraham.  
3099.yeres and more / the moſte parte of the  
people of the Worlde lyued in Wretchednes  
and ſynne / and in the dyspleaſour of god /  
and neuer Were able of our ſelues to haue  
ryſen agayne . But it pleaſed the father of  
heuen / of his inſynyt goodnes & mercie  
cy and pyte to ſende out of heuen in to this  
Wretched Worlde his onely ſone the ſeconde  
perſone in trynyte / our ſauyout Jheſu cryſt  
& ſuffred hym to be borne of the moſte pure  
and clene vyrgyn Mary . And toke vpon  
hym to be a mortall man: for pure loue that  
he hadde vnto mankynde. And lyued here  
vpon erthe. xxxiii. yere & more / both god &  
man / in moche trouble and veyacyon and  
payne / and al day without ſpot of ſynne /  
and fulfylled the lawe in all thyngs for vs

lokyng glasse of lyfe.

and made satysfaccyon for vs and our of-  
fences. And in cōclucion suffred his moste  
precious and tender body to be taken in the  
nyght / of the scribes and pharysees / which  
in contynent With great rygoure / put his  
moste precious body to great paynes & tor-  
mentes (so piteously) that from the crowne  
of his hedde vnto the sole of his feet / there  
was no place hole / but rent & brused. And  
wyllyngly he offred his moste precious bo-  
dy on the crosse / vnto the deth for vs / whi-  
che at that tyme was the moste shamphul  
lest deth that myght be deuysed.

**C**D / What kynndnes was shewed in hym  
and is dayly / & so lytell in vs / for the whi-  
che cause we be all greatly bounde to loue  
hym / and serue hym / With all our hertes /  
With all our myndes / and powre / & to put  
all our hole truste and confydence prynci-  
pally in hym onely / and not to truste in our  
owne merytes and werkys onely / suppo-  
synge thereby to obtayne the glory of heuen.  
The whiche truste or sayth had the Pelag-  
ens / agaynst whom largely seynt Austyn  
dothe wryte / whiche were heretikes / and  
held that oppynion. God forbyd that any

Glasse.

6.iii.

## The Myrrour / or

crysten man shulde haue that mynde / or tra-  
ste therein. ¶ Nowe albeit that no man has  
ynge here tyme nor space in this Worlde /  
may be saued without good Werks: yet be  
not our good Werks the chefe cause of our  
saluacyon. Yet neuerthelesse must we needes  
do good Werks / yf we loue god / the whi-  
che loue compelleth a man to do good Wer-  
ks / onely for the benefyte all graces & gyf-  
tes / whiche we receyue of hym & from hym  
dauyle / by the whiche oure spryte or soule  
feleth / and stryeth vs (to do good Werks)  
in our cōscience as in example: What man  
a kyng / that is in seruyce and receyueth of  
his lord or kynge great fee and rewarde  
that wyl not busye / or in deuey hym selfe / to  
werke or do / though it be to his payne / any  
thyng laudfull to his owne profyte / & his  
soueraygnes pleasure / in lyke maner oure  
good Werks done for the loue & the honour  
of god / in fulfyllinge his cōmaundemēt /  
bryngeth vs vnto eternall lyfe / for cryste  
sayth yf thou wylt entre in to lyfe / obserue  
and do my cōmaundemēt. Mat. 19. Iacq. 2.  
And sent James in a pyste saythe / that  
sayth without good Werks / is but deed &



for ynge glasse of lyfe.

Joyde in the syght of god.) Yet I may not  
 presumptuously thynke therby my self / pre-  
 cellyng other / and therby supposyng to ob-  
 tayne an excellenter place or Joye in heuen  
 (so trustyng) We be deceyued (as Theophi-  
 lact. Wryteth vpon the. p. viii. chapytre of  
 Luc.) sayenge there is noo man can do any  
 good werkys / but it procedeth fyrste from  
 the grace of god / celestyall: so then yf that it  
 come onely from hym / Why shall we then  
 glory in our werkys / then saythe Paul in  
 the seconde pyste / the. p. chapytre to the Co-  
 ryntheans. Qui gloriatur in dño glori-  
 tur. He that wyll glory or magnify let hym  
 glory in god / and magnifye hym onely / as  
 we haue aporable in the gospel of Luc. 18  
 chapytre of the Pharase / and the publycan /  
 Which cam in to the churche to pray: the holy  
 & cerymonyal pharase / trustyng in his ho-  
 ly garmentes & his outwarde apparant per-  
 feccion / sayd / I thanke the good forde that  
 I am not lyke yonder Wretched publycan /  
 Whiche getteth his luyng synfully / And  
 so forth magnifyenge hym selfe / & the pore  
 publycan knelyng / and sore repentant for  
 his luyng / cryed god mercy humbly and

The Myrrour / or  
repentauntly / Whom cryste accepted sayenge  
that he retourned home to his howse agayne  
moche more Justyfied: then the proude cerp  
monious pharise / sayenge there. (He that  
wylbe hyst: precellynge other: shalbe made  
lo west) thus We may perceyue that our good  
werkys be not so meritorious of our selfs  
to obtayne therby glory / & an hygher place  
in heuen / for that Judgement is reserved to  
the secretes of god onely (as seynt Luc. 17.  
sayth that When We haue done all the good  
dedys that We can / yet shall We fynde that  
We be Unprofytable seruauntes) in the Ju  
gement of god / for no man syns the offens  
tes of Adam vnto this day / nor that shall  
come vnto the ende of the worlde / Was ne  
uer able to merite heuen / of his owne good  
werkys / as apereth in scrypture they went  
all in to lymbo. A place of no solace / but of  
darknesse / no not the sayth nor perfeccyon  
of seynt Iohn baptyst / coude not meryt the  
glory of heuen in crystes tyme / Before cryste  
had fulfilled the Propheyses & the redem  
pcyon of mankynde. ¶ What blyndnes  
& foolishnesse then were in vs that wolde  
truste in our good dedys and werkys (onely

lokyng glasse of lyfe.

for to haue the glory of heuen by them / for  
then cryst nedyd not to haue suffred for our  
redempcion in his humanyte. Wherfore tho  
to we sayth let vs do the beste that we can /  
and it shall be lytell ynough for seynt Ios  
han sayth in his pyste canonicall. i. Jo. i.  
yf we say or suppose that there is no synne  
in vs / we seduce and daunger our selfs in  
so doyng / also Dauit the prophete in ps. 13.  
there is none that is good: no not one. Wher  
fore I counceyll all saythfull crysten peo  
ple / to haue stronge faythe in god / that his  
onely sone Ihesu cryste / the seconde person  
in trynyte / hath onely all hole and perfyte  
redempyd vs / With his moste precyous blo  
de in his humanyte / Where one droppe had  
ben suffycient yf he had pleased / yet not  
Withstandyng let vs do all the good wer  
ks that we can / & suffre trybulacyons / or  
psecucyōs / & lyue as charitably as we can  
to fulfyl the lawes / & folowe the worde of  
god / as nere as we may / in anydyg dayn  
glory. De oei Verbo ocioso redditur ratio  
nem in die iuditii. (For euery ydle worde /  
or thought spoken in vayne / we shall geue  
a strait accompt at the dreadfull day / or luge  
Glaspe.



The Myrrour / or  
ment generall / In lyke wyse no good dede  
or in it wylling / and ye myght or good ex  
ortacyon / or comfortable wordes / to theym  
that be in heuynes and paynes / or dystresse  
for goddes sake / but shall be rewarded an  
hondred folde. *Centuplum accipies et vi  
tam eternam possidebis.* Wherfore let vs  
flee synne / and folow the Vertue / accordynge  
to the gospell with all our mynde and dily  
gence / in deuyryng our selfe to fulfyll the  
wyll and pleasure of god at all tymes: and  
specyally the Werkys of mercy / as nere as  
god shal gyue vs grace for of our selues ha  
ue we no good as Paule sayth. *Quid ha  
bes qd nō accepisti. Co. 4.* (What haue we yf  
we haue not receyued / then yf we haue re  
ceyued / why do we glory in our selfe as tho  
ughe we haue not receyued.) Also we that  
do any good Werkys / for fere of dampnacy  
on or for the truste of the saluacyon onely is  
not acceptable to god: For that we do must  
be done with pure fayth / and stedfast loue  
in god desyryng in our hertes / al way that  
we myght neuer dysplease hym agayne / &  
when we haue done the beste that we can.  
*Luc. 17.* to rekeyn that we haue done but our

**Lokynge glasse of lyfe.**

duety:) and Unworthy to inheryte the kyng  
dome of heuen / by our merytes onely / but  
thorughe the infynyt goodnesse and mercy  
of god / and by the merytes of Cristes pas-  
sion & deth on the crosse / and shedynge his  
moste precious and innocent blode / so plen-  
tuously / for our offences and Unkynndnes  
And thus he moste pure innocent Without  
faute hath so kyndly done for vs / wherfor  
all creatures lyuynge gyue alway honour  
and glory to god eternall / whiche hath ma-  
de vs inherytours / for euer in his glory eter-  
nall / to the whiche he brynge vs all at his  
Wyll and pleasure. Amen.

**¶ Arbitramur iustificari hominem per fi-  
dem sine operibus legis. Ro. 3**

..

..

..

**¶ How all crysten men shalde ofte re-  
membre what a bonde we haue pro-  
fessed at the font of bapty sme.**

**The.ii. Chaptre.**

**Glasse.**

**c.ii.**



Consyderyng often in my  
mynde the great frayste of  
crysten people / so lytell re-  
gardynge the great excellen-  
cy / that god of his mer-  
cy and goodnesse hath cal-  
led vs vnto / but dayly renewe lyke wyld  
coltes vnbrydled folowynge all our owne  
sensuall pleasures / and nothyng calling  
to remembraunce When we are come to the  
full yeres of dyscrecyon and knowlege / the  
moste hrest and excellent Relygion that  
we haue professyd / at the font of baptysme  
nor yet remembryng / What our god fathers  
and god mothers there promysed for vs /  
When we were full impotent & pore / wher-  
fore we thynketh great infydelyte and my-  
sery in suche persones whiche calleth not to  
remembraunce What he was: & in what case  
he standeth in / & wherto he is lyke to come.  
(fyyste we were borne in orygynall spaine  
and naked in to this worlde / moste pore of  
our selves of all creatures that beryth lyfe.)  
And then agayne we were borne or regenerat  
by the merciful goodnesse of god / and or-  
dynaunces of the blessyd sacrament of bap



## lokyng glasse of lyfe.

lyfne/ Whiche sygnifyeth that We are there  
in Waffhed cleere from all dangers of the  
deuyll/ our moſte enemy/ by the moſte ten-  
der paſſyon of cryſte Jheſu/ Wherefore it is  
very expedient/ for vs ofte to call to our  
remembraunce/ What promyſes that We ha-  
ue made at the font ſtone. Fyſt We promyſe  
to forſake the deuyll and all his Werk; &  
damnable/ then We entre in to fayth/ Whi-  
che is the root of all Vertue & of good Wer-  
ks/ promyſynge With ſtedfaſt fayth to be-  
lieue in god our father eternall/ the ſone our  
redemer/ and the holy ghoſt our dayly com-  
forte/ thre perſones and one god as it is mo-  
re playnly made mencyon of in our Crede.  
Alſo We there profeſſe to obſerue and kepe  
the lawes of god: Whiche is cōtayned in his  
Teſtament as the holy goſpellys/ and pre-  
chyng of cryſte Whiche ye may rede and he-  
re prechyd of/ the trewe faythfull prechers  
of cryſtes church. And not onely to here it/  
but alſo to root it in our myndes and heart/  
and With all our dyligence to folow the  
ſame as nere as We ſhal haue grace. As cry-  
ſte wytnesſyth by ſeynt Luc. the. xi. chapp-  
tre/ bleſſyd be they that here the worde of  
Glaſſe. c.iii.

The Myrrour/or

god and kepe it faythfully in mynde & fo-  
lowe the same.) Wherfore I counceyll all  
crysten people oft to haue in mynde: as wel  
in prosperite as in trybulacion: What an ex-  
cellent Relygyon we haue professyd / and  
howe we be elect and chosen people by the  
hyghe fauoure of god / the whiche professy-  
on that we haue professyd is very easy for  
euery crysten man to kepe yf he wyll for  
criste fayth. Tribue mihi cor tuum. Gyue  
me thy wyllynge or louynge herte & myn-  
de / he desyreth no more of no man. And in  
so doyng / he gyueth vs agayne power to  
subde we and ouercom all oure aduersaries  
in trybulacion: the whiche dayly doth assay-  
le vs as well in trybulacions as in prospe-  
rite / for seynt Paule sayth that cryste wyl  
not suffre no man to be charged with temp-  
tacion further then he may bere) ye in oure  
moste nede dothe he relcve those that truste  
faythfully in hym. Criste sayth also in the  
euangelyst. Mat. 11. my yoke is swete & plea-  
saunt / and my burden is lyght & easy) and  
so it is in dede to all we we louyng & fayth-  
full people / and as greuous and paynfull  
to them that be the chylidren of dampnacion

lokynge glasse of lyfe.

(As ye wold say) dysceynours and malycious / people sclaunders / bachylers / swerers blasphemers / renyers of god / and fornicators / stryfe makers / lyers / theues / murderers / symonyers / and reprochers of the worde of god / cloked hereticks / Which are styffe neckyd / and obstynat / and vsurers / With many other dyabolycall sortes / Whiche seeke & can synde nothyng but the hye way to eternall dampnacyon / Both of body & soule. O mercyfull lorde god that euer any such fleshy man shuld be infected With any such lyke dampnable condycions / Whiche god of his mercy hath called by baptysme & made inherytoures With hym in his celestyall Ierarchyes and glory that wyll thus lyke madde men ragynge lyke brute bestes / ronnedlynge in to hell / Where euer is wo / sorow / we / payne / itollerable Withoute ende. (And here in sayth seint Barnarde I do metuayle ye and metuayll agayne that any man dare aduenture to lyue in suche estate of lyfe / Wherin he dredeth to dye in.) And deth alway so redy and sodayne at hande / Whose sodayne stroke all kyndes of lyfe dredeth. Nowe what remedy agaynst al suche daũ



The Myrrour / or

gers / surely none but fyrste call for grace / &  
knowelege our wyllfull and synfull werkes  
and call to remembraunce our fyrste sayth-  
full promyse / and accordyng to the same to  
forsake the deuyll and his werkes / whiche  
is fylthy synne. And with stedfast sayth /  
and with moste trusty and sure hope / cleue  
fast to Ihesu cryste our redeemer / (and dys-  
payre not in no wyse) / for in so doynge a mā  
can do agaynst god no more dyspyte / thyn-  
gynge that he wyll not / or may not) forgy-  
ue whiche passeth all blasphemye / or dysho-  
nour that can be agaynst god / for yf it we-  
re possyble / that one persone myght do all  
the synnes that is done in the worlde / it is  
no thynge in comparyson to the mercy of  
god / knowelegynge hym selfe to god repen-  
tant / with full mynde & purpose to forsake  
synne / as nere as he may / no more to offend  
de his goodnesse / but gladly to fulfyll the  
pure and cleue professyon of a crysten man  
he wyll neuer fayle to socour vs in our mo-  
ste nede / as he saythe in the .ix. chapytre of  
Mathew. Non Veni Vocari iustos sed pec-  
catores. (I come not to call the iuste or per-  
fite synners but synners repentant / he sayth

lokyng glasse of lyfe.

there also / that the hole people nedeth not  
the Physycyon / but they that ben dyseased  
o: sycke / Also he sayth there is more Joy in  
heuen of one synier repentaunt / then of foure  
score (x. p. x. Just and good people.) Mat. 11  
Also cryste sayth come ye al vnto me and  
I shall refresshe you / What comfort wold  
any crysten man haue or desyre more then  
of hym / Which is comforter of all that euer  
was / or shal be. And hath ordayned for vs  
that wylle folowe his wylle / after this trou  
blous lyfe and myserable worlde / a place  
wher we shall haue suche Joy / and solace  
(as seynt Paule sayth to the Corynthyans  
the seconde chappytre sayenge / that the eyes  
hath not sene / nor the eys hathe nor herde /  
nor in mans herte or mynde can not be com  
prehendyd nor csteinyd the Joyes that god  
hathe ordayned and prepayed for them the  
whiche be his faythful / & lounge crysten  
people) to the whiche Joyes he brynge vs  
all at his pleasure and wylle. Amen.

Qui crediderit et baptisatus fuerit salus  
erit: qui non condempnabitur. Mat. 16.

Lex est cognitio peccati. Ro. 7.

Glasse.

d. 1.

The .v. cōmaundementis deliuered vnto  
Moses / by our father in heuen / & briefly  
howe all p. ople shuld vnderstande  
& kepe them. The .iii. L happyte.



Thou shalt worship no god /  
afore me / that is to wete thou  
shalt worship god in fayth /  
god in loue / and god in fere.  
Soli deo honor & gloria. ¶ We  
ware that thou vsurpe not the name of god  
in vayne / that is to wete / in no wyse to tak  
ke from god any prayse or honour / specyall  
ly in worshyping of any ymage / but let  
thy honour & reuerence be done in thy herte  
to god / and in god onely bothe in welthe &  
in aduersyte. Also yf thou be in aduersyte  
peryll / or daunger / call stedfastly in his na  
me Ihesu. Confidant oēs q̄ adorā sculp  
tū & q̄ gloriant in simulacris suis. p̄. 96.  
¶ The sabbat or holy daye thou shalt kepe  
that is to wete / in god & good werkys / & to  
suffre god to worke in the. Sabbatū sancti  
fices. ¶ Gue honour & reuerence vnto fa  
ther and mother / that is to wete / to your so  
ueraygne and mayster / or to any superyor /



**Lokynge glasse of lyfe.**

and therby to obtempre your selfe / in gynyng  
ye honoure to them / with dede reuerence /  
as in tyme and to the person shall requyre /  
And when they do lacke / as mete / drynke /  
or any other necessaryes: cherefully to helpe  
them With suche as ye haue. **Beatus q̄ it. l.**  
**igit sup egenū (a papē. p. 4c)** ¶ Thou shalt  
not slee nor kyl wylfully that is to vnder  
stande thou mayst not be double tongued to  
frende nor to foo / nor yet to noryshe or to  
mayntayne any suche lykē thyng in thyne  
herte. Also to haue no dysdayn agaynst thy  
neighbour increase or ppyte / or of his pro  
speryte / nor to scandalize theyr good name or  
same by worde nor by dede / nor wyllenge  
no dyspleasur or harme agaynst them. **Fac  
ali q̄ t̄ fieri vis.** ¶ Use thou none ad vultu  
try that is to wyte to withdrawe thy wanton  
lookes or countenaunces vpon any crea  
ture / nor moue thy lippes to speke any fyl  
thy or synful wordes. Also do not prouoke  
any woman or mayde to fylthyngnesse or as  
ny occasyon of synne / by no manner of beha  
uoure or countenaunce of worde or dede / nor  
be not full of synfull thought. **Absterge  
Des a carnalib<sup>9</sup> deside. us. p. 2.** ¶ Do thou  
**Glasse.** d. ii.

The Hyrcant / or

no thefte as who saythe) take no thyng of  
no mānes that is not thyne / Wyllyngly / or  
Unlawfully / but With thy substance to  
helpe them Wyllyngly. And With good coun-  
ceyll / them instruct / and in shorte cōclusio-  
to helpe theym With all thynges that thou  
hast power of / as also to sende them in ne-  
ede all though thou suppose neuer to it haue  
agayne. Facite Vobis amicos de māmone  
iūctat. Luc. 16. ¶ Thou shalt not speke or  
bere any false Wytnesse. That is to say be  
not ful of lyes / in thy spekyng nor i / Weryng  
but let thy othe be ye / ye / nay / nay at all ty-  
mes / as the euangelyst Wyteth. Mat. 5. Al-  
so to Use youre selfe at all tymes to be sted-  
fast in worde and dede / and Wauer not for  
no cause in no wyse. Non mentemini et  
non decipiet vnusquisqz propinam suum.  
¶ Thou shalt coueyt no mānes howse / ne  
good / cattell / wyse / nor seruante / lest thou  
fall in some ruyne / or dyspleasure of god.  
Also that thou haue none inordynat affec-  
tyon in worldly thynges / Whiche be decey-  
nable. Wherefore haue mynde of that here /  
that shall prospe you after this lyfe. Non  
cupisces Rem alienū. ¶ In obseruig these

lokyng glasse of lyfe.

Comaundementes We may obtayne the glo-  
ry eternall. In gyuyng alwaye de we ho-  
nour to god / in so moche that cryste hath co-  
fermyd all these comaundementes / in two  
Whiche is to love god aboue all thyng / w<sup>th</sup>  
all thy herte and mynde / and With all that  
thou hast power of. And secondarly to lo-  
ve thy neyghbour / as thy selfe.

**C**rac Ut semper uiuas / et uiuas Ut  
cras morieris.

**T**he Water noster By John colet  
Dean of Paules in englysshe.

The.iiii. Chaptyre.



**O** father that art in heuen / has  
loved be thy name / amonge  
men in erth / as it is With the  
in heuen amonge thyne aun-  
gels. O father thy kyngdom  
come and rayne amonge men in erthe / as  
thou raynest amonge thy aungels in heuen  
O father gyue to vs thy chyldren our day-  
ly sustynance. And helpe vs as we gyue  
a helpe them that haue nede of vs. O fa-  
ther forgyue vs our synnes done to the / as  
Glasse.



The Myrrour / or

no thefte as who saythe) take no thyng of  
no mānes that is not thyne. Wylfully / or  
Unlawfully / but With thy substance to  
helpe them Wyllyngly. And With good cou-  
reysell / them instruct / and in shorte cōfusiō  
to helpe theym With all thynges that thou  
hast power of / and also to lende them in ne-  
de all i though thou suppose neuer to it haue  
agayne. *Facite vobis amicos de māmone  
iūctat. Luc. 16.* ¶ Thou shalt not speke or  
bere any false Wytnesse. That is to say be  
not ful of lyes / in thy spekyng nor i / Weryng  
but let thy othe be ye / ye / nay / nay at all ty-  
mes / as the euangelyst Wyteth. *Mat. 5.* Al-  
so to Use youre selfe at all tymes to be sted-  
fast in Worde and dede / and Waver not for  
no cause in no Wyse. *Non mentiemini et  
non decipiet unusquisqz proximum suum.*  
¶ Thou shalt conceyt no mānes howse / ne  
good / cattell / Wyse / nor seruaunt / lest thou  
fall in some twayne / or dyspleasure of god.  
Also that thou haue none inordynat affec-  
cyon in worldly thynges / Whiche be decey-  
nable. Wherefore haue mynde of that here /  
that shall prosyte you after this lyfe. *Non  
cupisces Rem alienū.* ¶ In obseruig these

lokyngge glasse of lyfe.

Commaundementes We may obtayne the glo  
ry eternall. In guyngge al waye de we ho  
nour to god / in so moche that cryste hath co  
fermyd all these commaundementes / in two  
Whiche is to love god aboue all thynges / we  
all thy herte and mynde / and with all that  
thou hast power of. And secondarily to love  
ne thy neyghbour / as thy selfe.

**C**rac Ut semper uiuas / et uiuas ut  
cras morieris.

**T**he Pater noster by John colet  
Dean of Paules in englysshe.  
The.iiii. Chaptyre.



**D**father that art in heuen / has  
loved be thy name / amonge  
men in erth / as it is with the  
in heuen amonge thyne aun  
gels. O father thy kyngdom  
come and rayne amonge men in erthe / as  
thou raynest amonge thy aunghels in heuen  
O father gyue to vs thy chyldren our day  
ly sustynance. And helpe vs as we gyue  
a helpe them that haue nede of vs. O fa  
ther forgyue vs our synnes done to the / as  
thou forgyueste other synners.  
Blasse. d.iii.

The Kyrie / or

that be here in erthe. We beseeche thy bounties  
full goodnesse, to conferre a strengthe vnto  
in perseyte so: as to warde thy: the whiche lo-  
ue thou haste to warde vs / that byleue in  
the: So that we may sanctifye thy glorious  
name (In so moche) what soeuer we see /  
thyngke / or do / may be admytted to thy glor-  
ry. Also deliuer vs good lord from the  
daunger and powere of the deuyl: who is the  
prouocat and maynteyner of al synne and  
fylthynesse. And enspyre & moue vs good  
lorde / by the holy ghost / to all vertue and  
grace. And let thy glorious wyll be al way  
fulfylled in our hertes / and suffice not our  
carnall wyll. And suffice in vs: o  
our sinne / which is but vayne glo-  
ry / and of no thyng in comparayson of thy  
will. In so moche: that yf it be thy  
take from vs prosperite / and to gyue  
nede and pouertie / so then therein with thy  
wyll to be content. Also good lord suffice  
vs to fulfill thy glorious wyll here in erthe  
euen as the glorious sayntes do in heuyn.  
Also good lord gyue to vs our dayly brea-  
de and refectyon / which is the brede of thy  
moste holy doctryne / And the comfortable



## lokyng glasse of lyfe.

Brede also of thy blessyd sacramētall body  
and passyon of cryste Ihesu. For we poore  
spynners luyng here in erth / in the vale of  
myserie / can not lyue without thy most cō  
fortable brede / Whiche dayly refresseth vs /  
in all our temptacyons and trybulacyons /  
Also good lord we desyre it dayly / to auoy  
de vs of the styrynge and instygations of  
the flesshe / the worlde / and the deuyll. Ref  
resshe vs good Lorde therfore / With thy  
moste purest brede of ghostly comfort / that  
we may enforce our sayth / and trust in the.  
O glorious father seynge thou doste kno  
we / ho we heuie we be ouercharged with  
synne. For gyue vs our trespasses & synnes  
as we forgyue them that trespas agaynst  
vs. And do not suffre vs to be brought in  
to temptacyon. Further then we may mer  
it / and dyscharge or auoyde the danger  
of synne. But good lorde delyuer vs from al  
synne and from all thynges whiche myght  
be occasion to do any thyng / p<sup>r</sup> shuld  
be hurtfull or hurtfull to our soules.

(A)

E

M

Exposycyon or phiafes vnder  
sayng of the Credo. The. V. Chapp.

Glaspe.

el.

The Agyron / or

that be here in erthe. We beseeche thy bountefull goodnesse, to conferre a strengthe vpon us in perspayte so as to warde the: the Whiche lovest thou haste to warde vs / that byscue in the: So that we may sanctefye thy glorious name (In so moche) what soeuer we save / thyne / or do / may be admytted to thy glory. Also deliuer vs good lord from the danger and powder of the deuyl: Who is the prouocatur and maynteyner of al synne, and fylthynesse. And enspyre a moue vs good lord, by the holy ghost / to all vertue and grace. And let thy glorious wyll be al way fulfilled in our hertes / and suffre not our carnall wyll to rule in vs: so our sancte / which is but daynglory / and of no thyng in comparayson of thy will. In so moche: that yf it be thy will take from vs prosperyte / and to gyue us neede and pouertye / so then therein with thy will to be content. Also good lord suffre vs to fulfill thy glorious wyll here in erthe: such as the glorious sayntes do in heuyn. Also good lord gyue to vs our dayly brede and refectyon / Whiche is the brede of thy moste holy doctryne / And the comfortable

## lokyng glasse of lyfe.

Brede also of thy blessyd sacramentall body  
and passyon of cryste Ihesu. For we poore  
synners luyng here in erth / in the vale of  
myserye / can not lyue without thy most co  
fortable brede / Whiche dayly refresseth vs /  
in all our temptacyons and trybulyacions /  
Also good lord we desyre it dayly / to auoy  
de vs of the styrnynges and instygacions of  
the fleshe / the worlde / and the deuyll. Res  
fresshe vs good Lorde therfore / With thy  
moste purest brede of ghostly comfort / that  
we may enforce our sayth / and trust in the.  
O glorious father seynge thou doste kno  
we / howe heuie we be overcharged with  
synne. For gyue vs our trespasses & synnes  
as we forgyue them that trespass agaynst  
vs. And do not suffre vs to be brought in  
to temptacyon. Further then we may mer  
ite / and dyscharge or auoyde the danger  
But good lorde deliuer vs from al  
and from all thynges whiche may ge  
ue occasion to do any thyng / w<sup>ch</sup> shuld  
be all or hurtfull to our soules.

(A)

E

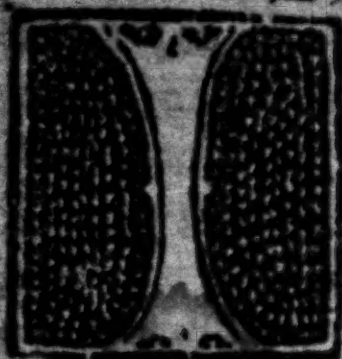
M

Exposycyon or phrascs. Under  
sayng of the Credo. The. V. Chapte.  
Glasse.

e.l.



# The Myrrour / or



Dyleue in god the father  
 omnyipotent / creatour of he  
 uen & erth / and of all thyng  
 ges therin cōtayned / I by  
 eue in Ihesu cryste his one  
 ly sone. Ro. 8. for wh. re we  
 were borne the chyldren of wrath throughe  
 the synne of our fyrste father Adam: & now  
 are chosen the chyldren of adopcyon by god  
 our heuently father / by fayth / whiche onely  
 for our sakes without mānes helpe (was)  
 conceyued by the holy ghoſt / his onely sone  
 in the wombe of the moste pure and immac  
 culate vyrgyn mary / and the sone of the sa  
 me vyrgyn / became god & man / by whom  
 all we be regenerat by baptyſme / And are  
 censed and wasshed by his precyous blode  
 whiche he mekely suffred to be shed / for  
 ponce pylat for our synnes / and offence  
 and was crucyfied in fulfyllynge the  
 phesyes and scryptures. B. A. yerre  
 re prophesied by the holy wyrt  
 phet. 2d col. 2. Also he was  
 crosse and dyed thereon / by whom  
 were brought from dethe perpetual  
 eternall / through his newe Testamen

## lokyngge glasse of lyfe.

Joyfull tydynges / to all them that byleue  
in hym. Ad thimo. 1. Ro. 5. Also he was bus  
tyed / sygnyfyng to all crysten men / to be  
buried w<sup>th</sup> hym by baptyisme / When we  
be plunged vnder the water sygnyfyeth in  
vs / to forsake the synne of our olde Adam  
and to walke in a newe lyfe. Also to byleue  
that he dyscended to hell / to the intent to de  
stroy th<sup>e</sup> tyrannye & power of Sathan our  
enemy / the whiche many yeres had all this  
worlde in dunger and bondage throughe  
the offence of our friste progenytor Adam.  
And there he losed the bondes of many ho  
ly Martyrkes and Prophetes: whiche ma  
ny yeres lay there abydyng the comyng of  
cryste or glad tydynges / whiche was theyr  
Redempcion: & ours also. Roma. 4. ¶ And  
the thyrde day / he rose lyke a myghty coque  
out of deth. Jo. 5. By his own power both  
of hel & the deuyl for our Justifycacyon /  
and of them whiche trewely beleue in hym  
shuld not peryshe / but that we shuld haue  
eternall For and lyfe in hym / wherby we  
might the stronger overcome our mortall  
enemy the deuyl. 1. Thi. 2. ¶ Also he ascen  
ded vp in to heuen / where as he is by his

Glasse.

C. II.

## The Myrrour/or

Orygynall manhode oure medyator and  
intercessor/for our synnes and offences/by  
t Wene good & vs. Ephe. 4. ¶ And he ascen  
ded vp to his father i glory/to obtayne for  
mankynde/eternall glory/and fruytion of  
the moste glorious depty of god/ Where as  
he now sitteth on the ryght hande of his fa  
ther omnipotent. And omnipotent sone al  
one in equall power to the father:to Whom  
all creatures gyue honour & glory. Also the  
Whiche shall come When his tyme and plea  
sure shalbe/as a Judge vpon them that ly  
ue/Whose sodayne comynge shall reprehen  
de/as Well them that lyue as them that be  
deed / the Whiche at that present tyme shall  
retorne vnto lyfe. Also I do beleue in the  
holye ghost / as Very god procedynge from  
the father/and the sone/ Whiche santifyeth  
all thynges/ and Without Whom no thyng  
is santified. And I beleue the holy church  
the Whiche is the comunyon and congrega  
cyon/of all faythfull people in cryste. Who  
is the heed & orygynall of all sayntes. And  
I beleue the holy church/ Whiche is gouer  
ned by the holy ghost/Whiche church hath  
receyued the keyes and auctoryte of cryste/



## lokyngge glasse of lyfe.

of byndynge and loosynge of synnes / and  
I beleue that in this churche is remysyon  
of synnes / by the redempcyon of crystes blo  
de. Jo. 6. Whiche redempcyon by cryst: is gy  
uen to vs as a redemout / a Justifyer / and  
santifyer. Also I beleue that all bodyes /  
With the soules shall ryse agayne. Ro. 3.  
Whose bodyes are consumed by any maner  
awayes Whose soules and bodyes / shal be  
confermed togyther at the generall Judge  
mente. 1. Co. 15. And after this lyfe by the  
charitout of our redēcyon Whiche cryst ga  
ue to vs frely that we shall enheryt the glo  
ry eternall / Where he rayneth in glory thre  
persones and one god / to Whom be gyuen  
praysse / honour / and glory Worlde Without  
ende. Amen.

¶ How that scrypture is Very Vtyle and  
profytable to rede / With ryghtouse Vsyn  
ge the same. The. Vi. Chaptyre.

**I** Wolde euery yonge man in boyde ty  
mes Wolde exercyse theyr pastyme in  
redynge of holy scryptures / for I fynd  
de no thyngge more better to stablysshe our  
Glasse.

conscience. Also therein shall you fynde pre-  
 cious preseruacyōs agaynst all vyces / for  
 them that dolygently wyll apply it in ver-  
 tue: As When ye be tangled or snared w<sup>th</sup>  
 Voluptuous pleasures / rede the fyrst ppytyle  
 to the L<sup>o</sup>zynthēas. vi. chapytte / to auoide  
 defectacyōs of thy flessheely bodye for noo  
 synne deedly / that a man doth defyleth his  
 owne bodye / but onely fornyecacyon (and  
 Paule sayth to the Thessolanyōs this is  
 the Wyll of god Whiche is your sanctifica-  
 cyon / that you refrayne from all concupys-  
 sence or lecherous affeccyōs) these places /  
 and dyuerse other in scrypture, doth prouo-  
 ke a man to refrayne all carnall affeccōs:  
 and doth roole and swage the cruell hete of  
 man / Which naturally can not be auoyded  
 but onely by grace. Also scrypture doth not  
 onely monysshē vs: but also norysshēth vs  
 through the Vertue of the holy ghoft / to ob-  
 serue ali thyng that we rede or here therein.  
 Also yf thy nature be so stronge that thou  
 can not auoide the daūger therof: then may-  
 ste thou mary a wyfe. i. L<sup>o</sup> 7. Paule sayth  
 better it is to mary then to bren or to defyle  
 thy body Whiche is the temple of god / Pan

## Tokynge glasse of lyfe

It exhorteth the Ephesians. i. Eph. 4. to vse  
 no yfelysh or vnhonest wordes to come out  
 of your mouthes / but suche as be fruytfull  
 in edespyenge eche other.) Also beware of a  
 lecherous eye / whiche is the pryncypal enemy  
 that the body hath agaynst the soule / for the  
 euangelyst sayth. Mat. 5. (Who so eu. behol  
 deth a woman or mayde in wyll or desyre  
 of concupyscence carnally / strayght with  
 that wyll or desyre synneth deedly in the sy-  
 ghte of god.) Also that no hore monger or  
 comon haunter of bordellys / or fornicator  
 can not inheryte the kyngdom of god / for  
 that is a clene place full of vertue and clen-  
 nesse / Paule saythe to the Corinthians. i.  
 Co. vi. If ye be declyned to dronkenesse de-  
 lytyng as a gloton in bely Joy remembre  
 Luc. 13. xxi. chapytre savenge (suffre not  
 your bodies to be ouer laden with drynke /  
 or meates for there is no gloton or dronkarde  
 can not inheryte the kyngdom of heuen.)  
 Wherfore let all youthe exerceyse theyr tyme  
 in scripures of vertuous leeryng / & there  
 shall you fynde all remedye / and comfort  
 agaynst all instygacions and oppres-  
 syons of your soule and body.

¶ Querite et inuenietis. mat.



The Hyrtout / or

Of the blynde Judgementes of people/  
concernynge the secretes celestyall in the  
merytes of sayntes. And howe a cry-  
sten man shall vowe & vse hym  
in vowes and pylgrymages  
and oblacions. The. vii.

A happytre.

**W**hereas I do dayly here and  
se great dyspysons: and oppo-  
nyons / the one contrary to a  
nother / amonge crysten peo-  
ple / whiche haue or shuld ha-  
ue one fayth / one god / and one espeeial me-  
dyatour vnto god. 1. Lhi. 2.) For vs whi-  
che is cryste Ihesu our redemptor (as paul  
ascribeth to the Corynthyans. 2. epystle / et  
Ephe. 4. Not withstandynge we haue ma-  
ny folysshe fantasyes now adayes in Jud-  
gementes of the secreete mysteryes of god / in  
reasonynge & dysputynge / whiche engend-  
ereth synnes / and folysshe blynde opynyons  
amonge crysten people / some wyll say why  
or howe is this man fallen in decay / synne-  
ful / or by schauce beyng a good man.  
And why is suche one anaunced in welthe

## lokyng glasse of lyfe.

dygnyte / & prosperyte beyng an oppressor  
of poore people / & a dysyous pson in luyng  
ge / hereupon shalbe sayd dyuers oppynyōs  
passyng mānes reason / Whiche pertayneth  
onely to the Judgementes of god / and not  
of man / for cryste sayth here to. Nolite iudē  
care et non iudicabimini . Also some wyll  
reason on the merytes & luyngge of sayntes  
Whiche of them was holier then the other /  
or hyer in fauour With god: oft tymes suche  
questyons engendreth stryfes and synges /  
With dyuersyties of oppynyons / and so pro  
cedeth therof enuye / pryde / and vayne glo  
ry / When one preferryth this saynt / & ano  
ther that saynt / and one this pylgrymage /  
or ymage / and another that pylgrymage &  
ymage / suerly these sensuall oppynyons ra  
ther dyspleaseth sayntes / then pleaseth them  
for the lord omny potent sayth I am not  
the lord god of debate or stryfe: but of vny  
te and peas / Whiche standeth in trewe me  
kenesse / and not in exaltinge or magnify  
eng this or that / some be more styred to this  
saynt or pylgrymage / then to that other  
and that With great mynde and affectyon.  
Treweky suche mynde or affectyon is mo  
glasse. f.l.

The Myrrour/or

re Worldly & carnall / then celestyall or spy-  
rytuall or godly / sayth not god am not I  
he that hath made all sayntes (yes trewly.)  
And more ouer he sayth I haue gyuen the  
grace / and I haue gyuen them glozy: I am  
onely secrette to all theyr meryt; / I preuen-  
ted them With the swetnesse of my blessyn-  
ges / I knowe myne elect and chosen people  
afore the worlde Was created / I haue cho-  
sen them from the worlde / & they haue not  
chosen me: I called the by my grace. And I  
drew them by my mercy / I led them thro-  
ughe all temptacyons I sent them in war-  
de comforges / I gaue them perseueraunce /  
I crownded theyr pacyence / I knowe the fyr-  
ste man and the last / I loue them all With  
suche loue as can not be estemyd on erthe.  
And thus sayth oure lorde am I to all my  
saynt; in all thyng; to be praysed & honou-  
red / and in all and euery of them / Whom I  
haue gloryously magnifyed and predesty-  
nated Without any meryte in them goynge  
byfore me. Therfore he that disprayseth the  
lest of my sayntes / dothe no honour to the  
greatest: for I haue made both the lesse and  
the more. And he that dyspryseth any of my



## lookynge glasse of lyfe.

sayntes he disprayseth me / and also other of  
my sayntes in the kyngdom of heuen / for  
they be all one / and faste Vnyed and knyt  
toggyther in one sure bond of perfyte charite  
& they loue me moche more then them selfs /  
or theyr owne merytes / for they be rapt a-  
boue theyr owne loue / & holyc abyde in my  
loue / in the Which they rest by eternall fruy  
syon. Wherfore let euery man cease of theyr  
carnall myndes & affeccyonat oppynyons  
bestly / Whiche can not loue but pryuat ioye  
to serche the state of my sayntes in heuen for  
ye Judge after your folysshe & blynde sen-  
tence / and not after the pleasure of the eter-  
nall trewth of god. Thus in moche people  
is great Ignorancy: and specyally in them  
that haue so lytell lyght of ghostly Vnder-  
standynge: that they can not loue no person  
With a clene herte / We may not ymagyn ce-  
lestyall thyngs as we do terestryall / for they  
be so farre in dyfference & Vnlyke that no  
herte nor eye / nor tonge can esteeme or iudge  
as Paule testyfy to the Coryntheans / the  
ii. chapytre. They be Very Well contented  
With the Joye that they are in / so men coul-  
de refrayne them selues from suche Vayne

Glasse.

f.ii.

## The Myrrour/or

argumentes. Also many there be that wyll  
reason who is hiest in heuen: a suche know  
not whether they be worthy them selues to  
be nombred with the lest that shal come thy  
ther / for it is a great thyng to be one of the  
lest in heuen: where al be noble or excellent  
For all that shal come thyther shal be cal  
led the sones of god / and so shal they be in  
dede / as saynt Paule wytnesseth to the Ro  
maynes the .8. chapytre. Quicūq; enim spū  
dei aguntur hii sunt filii dei. All those that  
werke in the spyryte of god they are suerly  
the chyldren of god do ye nat cōsyder what  
the mother of the sones of zebedei desyred of  
criste that the one myght syt on the right hā  
de / and the other on the left hande when he  
shulde come to his kyngdom what answer  
gaue he / Mat. xx. chapytre. Non est meum  
dare vobis sed quibus paratum est a patre  
meo. It is not to me to graūt you / but for  
those which my fathr hath prepayred it for  
Wherefore let all crysten people leue all su  
che mystycall reasons cōcernyng to the one  
ly hye dyuine power of god / whiche neuer  
ethtly creature hath had nor shal haue any  
deleg of / Wherefore this suffyseth to a good

## lokyngge glasse of lyfe.

crysten man. ¶ And so to procede also to se  
and here the great dyuersyties of myndes &  
opynyons / one contrary to the other greuyth  
my conscience very sore / Remembryng the  
very trewe sayenges of cryste. And here in  
dredyngge his omnipotent power: where as  
the Euangelyst sayth. Mat. 12. chap. Om  
ne regnum in se diuisum desolabitur. Whiche  
of charyte moueth and compelleth me /  
some thyng to my pore vnderstandyng /  
for the instructyon of the symple ygnorant  
Whiche gladly wolde do that Whiche were  
pleasure to the Wyll of god / and profyte to  
theri soules: in auoydyngge the abusyons of  
all suche thyngs / Wherefore as concernyng  
Pylgrymage I thynke it very expedient  
and helpfull / as concernyngge the moeyon &  
intent therof / muste nedes be good and ac  
ceptable to god / yf it be done accordyng to  
his Wyll and pleasure. And agayne yf we  
mynde / or do it for any affectyon for oure  
owne solace and pleasure. In so doynge it  
mayleth lytell / and in it apperyngge mo  
re ypocrysy / then perfeccion. Then when ye  
are moued to any Pylgrymage by power  
dwyne / or by aduersyte cōstrayned by hope

Glasse.

f.iii.



### The Hyrcout / or

as by see / or on lande / or fyre / or any other  
peryll . And then When ye Bowe or make  
any pmyse or pylgrymage: gyue your hole  
honour Vnto god fyrste / With herte & myn  
de. And then Bowe or promyse no more in  
that extremyte / then thou Wylt pfythly per  
forme / When the tyme cometh. And then do  
it With dyscrecyon / & sobernesse / auoydng  
all Vayne glory / and in your pylgrymage  
call Vnto your remembraunce / What god  
of his mercy dyd for you: at the Bowe or pro  
myse makynge / and With faythful mynde  
do it in the Day of penaunce / & repentaun  
ce / of your mysdedes & synnes / and in Wyl  
spnge no more to offende god to your pow  
er and Wyl / and When ye come Where you  
haue Bowed. Then in no wyse / suppose or  
thynke y<sup>t</sup> the same Icarued ymage or payn  
ted pecture / Wrought With mānes hande /  
hath any lylfelynesse or grace / or comfort no  
more than hath any ymage of the same sort  
in your paryshe church / or els Where / and  
yf you haue any other truste or confyden  
ce in them / you do playne ydolatry asoyn god.  
Also be the place neuer so holy / and the pte  
ture or ymage / appere neuer so glorious or

lokynge glasse of lyfe.

curious in syght / be you well ware of any  
truste or confydence in them: for in so doynge  
ye you dysshonoure god / as apperyth exodi.  
(32. chapitre. And to the Corynthyans. v.  
chapytee ascrybeth partly) how we shal do  
in this cause (and in the. 2. comaundement /  
we fynde wyten. Thou shalte not make  
the no grauen or karued ymage / nor to any  
symyltude that is in heuen aboue / nor on  
the erth / nor vnder the erthe / nor in the wa-  
ter / that is byneth. And se thou be we not  
thy self to them ne serue them for I thy god  
am a Ialous god. (2. exodi. xv.) chapytre.  
(And dauit the pphete sheweth them what  
they) are in the (80. psalme / and the. 96. psal-  
me and the. 113. psalme: and in the. 134. psal-  
me) rede and ye shall fynde what they be /  
wherfore god forbyd that any cristen man  
shulde haue any suche lyke confydence in  
them / Reserue that poynt onely to god / w-  
out any scrupulosyte of conscience / With  
Wyll & dede. And in so doynge you do ful-  
fill your pylgrymage purely and trewely:  
bothe to god and to the presentacyon of the  
ymage / Whiche gloryfyeth in the Wyll of  
god in heuen / as we do or shulde do here in

The Myrrour/or

erthe/santefy his name and glorie in hym.  
But we ofte tymes do our owne folysshe  
cerymonyall wylls or pleasures / whiche  
are but fantasies and vayne glory / wher  
of we shal neuer haue thanks. For though  
they appere neuer so glorious to the people  
And also as concernynge your oblacons  
be it golde / syluer / wax / or lyghtes / I sup  
pose it cometh of your owne fre wyll & des  
uocyon to offer what ye lyst / Without any  
compulsion / and I do consyder it to be well  
done / so you hurte not your self nor your co  
nsyence therein / ponde here in your consy  
ence howe the wyll of god is santefyed in  
vs: when he chargeth vs to do the werk of  
mercy to the pore & needr: whiche is the bless  
yd ymage of god / (and that ye gyue or of  
fer to the least of them / ye do it to cryste hym  
self sayth the euangelyst Mat. 25.) What a  
more blessydder ymage is there in this worl  
de / then the lyuely ymage of cryste / which  
was bought w<sup>th</sup> so precyous a prysse / & such  
a multytude as we haue rounde aboute vs  
and so lytell refresshyng and offeryng to  
them / whiche peryssheth dayly vnder oure  
noses / great pyte to se / the whiche causeth



# lokyng glasse of lyfe. 672.

me to tremble / to remembre the honnyble rebu-  
 le that they shall haue of god / the whiche  
 waste theyr substaunce and goodes in Jor-  
 neys / in rydyng / and goyng fetre & nere /  
 and in superfluous rayment / and meates /  
 and drynkes / With many other cerymony /  
 all and wylfull charges / I wolde to god  
 suche people had the grace to remembre the  
 trewe example that cryste spoke. (Luc / the.  
 p vi. chapitre of diues epulo howe lytell he  
 regarded the pore Lazer and so great neede  
 as he had of his cōforte shortly after) (mat /  
 be that poynt) thus I coude wryte a longe  
 processe here in tochyng the abusyons of the  
 ignorant people / in this mater / wherin I  
 pray Ihesu gyue to all suche as be yet igno-  
 rant / his grace that they may werke theyr  
 good werkes to the wyl & pleasure of god.  
 Neuerthelesse I do thynke / and also we pyl-  
 grimages and oblacyons very expedient  
 in the syght of god / & profytable to the sou-  
 le / so that it be done accordyng to the lawe  
 and wyl or pleasur of god. And other wy-  
 se it is frustrat & voyde be you sure / wher-  
 of you shal neuer haue thanks nor fauour  
 of god / for your wylfull wastynge / and  
 Glasse.

## The Myrrour/or

Wyll not do that whiche ye be comaunded  
to do. Wherfore I holde it most profytable  
and expedyent for euery faythfull crysten  
man to serche his conſcience here in/ and ra  
ther to do the Wyl and pleaſure of god here/  
then his owne mynde and pleaſure/ wherof  
ye ſhall receyue ſo great & inſtymable gyf  
tes/ and rewardeſ agayne in the glory eter  
nall where as god reyneth with his glory  
ous aungellys / and ſayntes whiche neuer  
ſeaſe in geyuynge honour/ glory without en  
de/ to the whiche he brynge vs al at his plea  
ſure and Wyll. Amen.

*Unusquisq; proprium mercedē aut acci  
piet ſecundum ſuum laborem. L o. 3.*

A good rule for a man to brynge  
vp youth. The. viii. Chaptre.



A yntauſtynepoſtyngge  
all people haupnge ſer  
uauntes/ chyldeſh/or ſu  
che other lyke i theyr go  
uernaunce/ or domyny  
on from the byest to the  
ſo weſt / for to exerceyſe  
themy in knowlege of the loue of god/ and

lokyngge glasse of lyfe.

of the Joyes celestyall / Which god hath pre-  
payred of his mere mercy: for his chosen and  
faythfull chylidren. And to vse theym in  
redyngge of holy scryptures / and contem-  
platyue maters. And not in vayne fables  
and badde tales / and other folyssh gefts  
of dyspousnesse. And also to induce them  
to haue knowlege of the moste feresull and  
strayt Justyce of god / and of the moste hor-  
ryble paynes of hell: prepayred for all them  
whiche dyspyse the trewth / & folowe theyr  
owne lustes and pleasures.

*Exorc infantum perfecisti laudem  
davit salme. viii.*

¶ Charyte causeth or moneth vs to the lo-  
ue of god through fayth. The. ix. Chapit.



In this perspyte loue I shal  
loue fyrste god / the father  
almightye that made me  
of no wght. And our lord  
Ihesu criste that redemyd  
me / & the holy ghost that  
alway inspyreth me / thus this holy tryny-  
te I shal alway honour and serue With al  
Glasse. g. ii.



The Myrrour / or  
my herte / mynde and strength / Withdylly-  
gent / drede and truste in hym onely.

¶ Hoc est Ut Unum.

Deum in trinitate / et trinitas  
in Unitate Veneremur.

**I** Shall loue my selfe to god Warde / &  
I shall endeuer my selfe to abstayne  
from all synne / as nere as I may / &  
specyally from synnes deadly / Whiche be  
dampnable.

¶ I shall not be proude / nor enuyous / nor  
Wrothfull to no creature.

¶ I shall not be no gloton / nor lecherous /  
nor slothfull in no wyse.

¶ I shall not be couetous / nor desyryng su-  
perfluyte of worldly goodes.

¶ And all euyll company I shal eschewe  
and flee as nere as I can.

¶ I shall applye me vnto Vertuous ope-  
racyons & Werks / and in cōnyng as nere  
as god shall gyue me grace to my power.

¶ I shall apply my selfe to prayer / & specy-  
ally on the holy dayes.

¶ Also I shall lyue alway temperat and  
sobet of my mouth and Worde.

¶ I shall fast the dayes cōmaunded in cry

lokynge glasse of lyfe.

reschurche.

**I** shall withstande my carnall mynde /  
from foule and vnclene thoughtes.

**I** shall kepe my mouth from swerynge /  
lyenge / and fowle spekyng of fylthy wor  
des and vn honest.

**I** shall vse my handes from stelyng bry  
byng or pykyng.

**A**nd thynges stolen away I shall resto  
re agayne.

**A**nd thyngs founde I shal yelde agayn  
to the owner as nere as I may.

**H**oc fac et vinas.

**T**he loue to warde thy neyghboure.

**I** shall loue my neyghboure / that is eue  
ry man to warde god / as myn owne selfe.  
And I shal helpe hym in all his necessytes  
spyrityually / and bodely as I wolde be hol  
pen myne owne selfe / specyally my father  
& mother that brought me in to this worlde  
and norysshed me.

*Diliges proximū tuū sicut teipsum.*

**A**nd when I do fall in petyll of synne /  
I shall not contyne therein / but with a  
freshe purpose ryse agayne by penaunce / &  
pure confessyon / & in no wyse dyspayre.

Glasse.

G.iii.

The Myrrour / or

**N**olo mortem peccatoris.

**A**lso as often as I shall receyue my souerayne (Mirabile misterium) in forme of sacramentall brede / I shall With all my dyslygence dyspose my selfe to pure cleannes and deuocyon / and in full purpose no more to synne. Jo. 6.

*Ego sum panis Vini qui de celo descendisiquis manducauerit ex hoc pane Viuit in eternum.*

**I**n syckenesse.

**W**hen I shall dye / I shall With herte & mynde desyre to haue the sacramētes of the churche mynystred to me / by the mynysters of the same / and to be confessyd / and With a cleane and pure conspence to receyue my sauour Ihesu cryste.

*Qui manducat meū carnem & bibit meū sanguinē i me manet et ego in illo. Jo. 6.*

**I**n. deth.

**I**n the exstremyte of deth / I shall gladly call for to be crealed & so armed in god / I shall gladly With persyte fayth departe from this lyfe trustynge in his mercy to obteyne lyfe eternall.

*Paulus stimulus mortis peccatū est / cor. 15.*



lokyng glasse of lyfe.

**A**n ordie of Crysten luyngge.

**I**f god with loue  
And loue god with fere  
Desyre al way to be with hym  
Serue hym dayly with some prayer.

**B**rydle the affeccyons of thy mynde  
Subdue thy sensuall appetyte & desyres  
Thruste downe all proude affeccyons  
Coldly refrayne thy wrath  
Byleue and truste surely in cryste Ihesu.

**W**orshyp hym and his mother mary  
Call often for the grace of the holy ghost  
Loue al way peas and equyte

Thynke often of deth  
Diede or fere the Iugement of god.

**A**l way truste suetly in goddes mercy

Be al way well occupied

Beware of losse of tyme

Forget trespasses done to the

forgyue them gladly

Chastyse thy carnall body

Be sober of thy mouth

In meates and drynkes

Be sober of thy talkyng

Use no fowle language

Loue clenness with chastyte

The Myrrour/or

Use alway honest company  
Also be ware of ryot  
Dyspende mesurably  
Be trewe in thy worde and dede  
Reuerence thou thynne elders  
And obey thy superiors  
Be felowe and assocyt to thy equallys  
Be also benygne & louyng vnto thynne  
Loue all people in god (ferpore)  
Stand faste and struste in grace  
In fallynge downe dyspayre not  
And euer take a freshe good new purpose  
Perseuer constantly  
Use ofte clene confessyon  
And wasshe clene with repentaunce  
And therewith sorowe for thy synnes  
And aske often for mercy  
In no wyse be no slouggarde  
But awake quykely  
Entreche the with vertue  
Lerne dyligently  
And teche that thou hast lerned louyngly.  
Declina a malo et fac bonum inquire  
pacem et sequere eam. Dauid. 33.  
Of prayer and of effycacy / and Vertue  
therof. The .p. E happytre.

lokyng glasse of lyfe.



**D**ecordyng to the mynde  
of saynt Austyn / praye  
is the helpe and remedy  
for the soule / and cōforte  
and cōsolacyon and sub  
de wyng of the deuyll /  
and boydyng of all synnes. There is no  
thyng of more Vertue or excellency in the  
syght of god here / then is pure deuocyon or  
prayer / as cryst sayth i the euāgelyst / What  
so euer ye do aye or desyre (my father in my  
name: shalbe graunted to you.) Furthermore  
they y<sup>e</sup> wyll pray / must be hole affeccionate  
in the promyse of cryst. And truste suerly in  
the Wyl of god / as he wytnesseth in the euā  
gelyst. Mat. 7. (aye & ye shall fynde / knock  
ke and it shall be openyd as who sayth / aye  
for mercy) it shall be gyuen you / seke the  
meanes & helpe your selfe / & god Wyl helpe  
you / & ye shall fynde / knocke at the dore of  
yo<sup>r</sup> harde herte or cōscyence w<sup>t</sup> repētaūce: &  
the Vertue of god shall open the dore of yo<sup>r</sup>  
herte / for to receyue grace / for he wold haue  
Wytnesse of hym selfe here amonge vs / in  
strengthyng of our faythe / thus we maye  
euydently proue and perceyue the Wyl of  
Glasse. h.i.



**Li. Myrtour / or**  
the father in heuen to warde vs here in erth  
Some maner of people vseth druers ma-  
ners of cloked ypocrysy / Which in the iuge<sup>t</sup>  
and syghte of the comon people / they seme  
Very holy / and ful of great mekenesse. and  
be not so in dede / these sortes of ypocrytes se-  
keth they: owne glory: and not the glory of  
god / Wher as cryste ascrybeth the nature of  
suche ypocrytes in the. (Vi. the. vii. and the.  
xxiii. chapytres of Mathe w the euāgelyst)  
Rede there & ye shall perceyue / the one from  
the other. (As oure lounge mayster cryste  
techeth vs.)

**Attendite a falsis pphetis qz Veniunt  
ad vos in Vestimentis omnium trinu-  
cus sunt lupi Rapaces.**

**¶** Leo papa i sermōe) ascrybeth y<sup>t</sup> of prayer  
cometh forgyuenesse of synnes / by fastyng  
or abstynence abateth the luste and affecty-  
ons of the flesshe / by almesse dedes / synnes  
are hydden from the syght of god: thus may  
the ymage of god be dayly renewed in vs  
to our comforte.

**Prope est dominus omnibus in vocan-  
tibus eum in Veritate psalmo. 44.**

**¶** Saynt Austyn saythe there is no gresse

## lokyng glasse of lyfe.

so paynfull / as is the gresse of ones consy-  
ence / Wherefore except thy cōscyence be pure  
& cleane / of god nor of no saynt can thy pray-  
er be harde nor acceptable / and specially yf  
thou be in deddly synne.

*Auit cor mūdū crea in me deus psal. 50.*

¶ Saynt Bernard e sayth / When thou en-  
trest in to prayer i thy chambie / closet / chur-  
che / or els Where / fyrste sepetat and expell  
out of thy mynde all mondan ytes & World-  
ly thoughtes or busynesse / and elyuat thy  
herte and mynde all hōle vnto god onely  
our father in heuen / and pray vnto hym in  
thy herte purely and syncerly / and in so do-  
yng thou pleasest god more / then yf thou  
shuldest say ouer all the bedys that be in the  
Wolde othet wyse / in daynglor haunyng  
thy mynde ruffled in worldly busynesse /  
for the euangelyst sayth. (Tribue mihi cor  
tuum et mihi sufficit. ¶ Also saynt Rychard  
de de sancto Victore) recordeth sayenge. O  
how many are there whiche dayly say and  
pray the Pater noster. and how fewe be the-  
re that be harde / for fault of pure and cleane  
herte. And how many are there that dayly  
callet on the Father in heuen / in our Pa-

Glasse.

h.ii.

**T**he Apytour / or  
 ter nofter: & in dede be none of his chylrien /  
 for faute of grace / and in fulfyllynge of the  
 troth / which is the worde of god / the whi  
 che can not entre in theyr hertes / for carnall  
 affeccyons as cryste sayth in the euangelyst.  
 Mat. 15. Ye do worshyp me with your lyp /  
 pes / and your hertes be ferre from me / then  
 how can we be the chylrien of god in heuen  
 which is our father / & we be replet with the  
 werkis & operacyons of the deuyll (as saynt  
 Paule sayth. Ro. 8. they the whiche werke  
 by the spyrite of the holy ghost / they be suer  
 ly the chylrien of god. Also the euangelyst  
 sayth. Si filii abrahe estis opera abrahe fa  
 cit. Johan. 8.

**T**he Vertue of confessyon: & to knowe  
 lege thy selfe. The. vi. Chaptre.



**C**onfession is a sacrament / which is the helthe  
 of man / and the saluacyon  
 of the soule / and the restoryn  
 ge of vertue / and the sperkynge abrode or  
 castynge away of vyces and synnes / and  
 the deuyll and his werkis. And sheweth vs



lokyng glasse of lyfe.

out of the gates of helle / and openeth vs  
the gates of paradysse.

**[S**aynt Austyn) sayth that person that is  
a synner / & offendeth god dayly / & wyll not  
be knowen of his synnes: but w<sup>t</sup> a stoborne  
herte lyueth in his carnall pleasure / & obsty-  
nat to warde god in knowlege of his syn-  
nes and offences / dothe to the deuyl great  
pleasure / and gyueth his soule to eternall  
dampnation. And in contrary wyse he that  
cōfesseth hym & knowlegeth hym self ther-  
of. And no more wyllynge to offende god  
doth please god / and so through god he pos-  
sesseth his soule w<sup>t</sup> grace eternall / for he y<sup>t</sup>  
wyl hyde his synnes from god / hydeth hym  
self from god / Wherfore knowlege thy offe-  
nces / & thou shalt fynde al way mery i hym.

Qui se accusat et se peccator sit iustus  
esse incipit. (Augusti.)

**[T**he lyfe of a couetous man spekketh  
Jeremy the prophet. The. vii. I haue.

**F**rom the porest vnto the rycheſt co-  
monly and dayly is ſeen the experty-  
nce / they be dyſpoſed to couetous / and auar-  
Blasse.

h.iii.

The Hyrcour / or

ryce / Whose ppertryes is to Withholde and  
catche / landes / goodes / cattall la wfull / or  
Unlawfull / and what wronges or injury  
that he doth to any mā he passeth not vpon  
so that he may obtayne his owne synguler  
profyte. All suche couctous persons hauyn  
ge lybertye / Wyll cut large thonges of other  
mēnes lecher as who sayth he Wyll be pro  
dygall / or lybetall of other mēnes goodes /  
and sparynge / and haynous of his owne /  
in so moche that he Wyll oppresse his body  
and spare out of his bely / and Wyll suffre  
great penury for his affeccyon & loue that  
he hathe to obtayne this worldly good and  
substaunce / Whiche deceyueth hym daylye  
afore his eyes / and all this suffreth he to be  
noted or named a ryche man amonge the  
people. And to lay out any thyng that shul  
de be ppytable to his soule / or y<sup>t</sup> he is bounde  
to do by the lawe of god / is very tedious  
and paynful to hym / What then foloweth  
hym in this blynde affeccyons and mynde:  
deth sodenly cometh and gyueth no respyte  
and his enemye the deuyll / for whose plea  
sure he toke so great paynes for / ther is redy  
to busp his braynes about worldly matres:

## lokyng glasse of lyfe.

¶ ever chargeth both body and soule / When  
he hath tytell respyte to make amendes for  
his blynde luyngge (this is a pytefull case)  
thus is he deceyued on euery syde / as When  
he is passed / comonly the experyence is seen  
that they shal haue his substance and much  
ke which he loued so wel that he neuer knewe  
we nor loued (perchaunce.) Also we se day  
ly theyr chyl dren or successours shall wast /  
lande substance / money / & goodes / more  
in one yere / then he gathered in .xx. With  
great payne and daunger bothe of body and  
soule. O mercyfull god what buyt beestes  
be they that With suche ragynge madnesse  
Wyl cast in daunger of deith perpetual / both  
body and soule / in this shorte and mysera-  
ble lyfe / for this worldly golde or syluer / or  
any other vayne glorie therof / wher With  
we may obtayne the glory eternall / as the  
euangelyst sayth. (Facite vobis amicos de  
mamone iniquitatis. Luc. 16. & dicit / si diui-  
tias affluat nolite cor apponere. And also  
sayth i his psalmes in dyuers places / he doth  
lyken or compare suche lyke persons vnto  
brute beestes / as asses / and moyle and in  
pauls and the euangelyst in sondry places



The Hytoure / or  
reputeth them worse then best: Without rea-  
son & vnderstandynge. Also I fynde wy-  
ten in Ecclesiastes. 34. this sentence wyten  
he Whiche entendeth to defraude any poore  
man of that he laboreth for / in the sweate of  
his body for his luyngge / may be compaired  
moste lyke a thefe or a murtherer: Whiche de-  
syreth or hath pleasure to shede the blode of  
man / Whiche is a great synne in the syght  
of god.

*Thesaurizat et ignorat cui congrega-  
bit. psalmo. 38.*

What auayleth any creature reaso-  
nable / to set by hym selfe.

The xiii. Chaptyre.

**I**ob calleth a man to remembraunce  
payenge. A mortall man borne of a  
woman in to this worlde / a so shorte  
a tyme to lyue / Whiche lyfe may be compa-  
red to a fressh flour in a medowe wythe-  
rynge or decayngge / and neuer abydyn-  
ge in one estate or degre / as who sayth this  
day meche and Joyfull / to morowe sorowe  
and carefull / also one day lusty sturdy and

lookynge glasse of lyfe.

stronge / to more we sycke / weake and gone.  
O mortall man how we vnstable and decey-  
nable is al thyng that we truste to or haue  
any Joy or pleasur of / in this deceyuable  
worlde / wherfore call to mynde whyle we  
haue tyme the benyfyceall graces and mee-  
cy of god. By the which we may obtayne  
a werke here / wherby we shall neuer dye.

Memento homo qd ciuis es et in  
cinerem reuertetur.

[ Saynt Bernarde saythe ) O precyous  
soule of man redemed and bought with the  
moste hyghest and precyous blode of cryste  
and created moste lyke to the ymage of god  
deputed aboue aungellys / & made inhery-  
tour with cryste: the which wyll dayly dail-  
ger his body and soule for the lytel pleasure  
and dyllectacyons of the moste vyle & styn-  
kyng body.

Vanitas Vanitatu & oia Vanitas. pñ. 1º.

[ Saynt Austyn sayth the to. O how we un-  
fortunat is that soule or lyfe / which wyll  
for so shorte a pleasure / dyscheryte it from the  
inestymable Joyes celestyal / and here hath  
suche pleasure to busy it self in dampnable  
and deuyllyshe werkes. And so wyllfully

Glasse.

The Myrrour/or

Wyll annoyde it selfe from all trewth/lyght  
and Vertue/ and foloweth the dampnable  
pleasure of his carnall body/and ouerdryn  
keth hym selfe of the bytter deeth perpetuall.  
And leaseth the Joyes and lyfe eternall.

In inferno Vbi nullus ordo s;  
sempiternus horroz.

[Hugo de claustro aie) saythe Vnto these  
Worldly people/ Remembre Where is be com  
your frendes/ louers/ & companions/ With  
Whom ye haue had sporte/ felyschyp/ & friend  
shyp/ and haue had dyuers pastymes/ hath  
not deeth wrought his nature/ and theyr bo  
dyes consumed by the erth/ and Vnto Wor  
mes meate/ What auayleth our pastymes &  
bankettes/ laughynges/ iestes/ sportz/ and  
playes/ dysynge/or suche lyke rufflynges/  
And thus all the tyme of our lyfe dayes to  
spende the tyme moste lyke Vnto our dam  
pnacyon. All through our moste secretene  
mye Daynglory: Whiche deceyueth the most  
parte of all suche lyke Worldly people/ and  
tytell they consyder the sayenge of (Sala  
mon: What auayleth any man to labour in  
Daynglory of this World) Who is the most  
subtyllest and secreete crafte that the deuyll



## lokyngge glasse of lyfe.

hath to deceyue mankynde With all. And a  
great parte of this worlde be sore deceyued  
by it / Where / ysaie the prophet the .xl. chap<sup>t</sup>  
sayth. **D** man remembre thou art but grasse  
and as floures in a medowe / tyl the moyer  
cometh With his sythe / Whiche is as deth.

*Omnis caro fenum et omnis gloria eius  
tanq̃ flos agri. ysaiz. 40.*

**O**f almyssede dede / and What marchaū /  
dysc it is accordyng to the mynde of  
saynt Austyn. The .viij. Chap<sup>t</sup>.



**S**aynt Austyn Wryteth  
in a pyste) sayenge yf  
thou wylte be a ryche  
marchaūt / and bestowe  
thy money / Where thou  
mayst haue great profy  
te. Thou shalte lende &

socoure thy brother in his nede & extremyte  
Whiche is lyke to perysshe / for faulte of so  
coure of suche substauce or marchandysse  
as god hath lent you / Who is no straunge  
creature but thy brother in cryst. The .iij. per  
auenture ye wylt thynke your marchaū /

**Glasse.**

**l.ii.**

## The Myrrour / or

Dyſe / not ſo Well ſpent on theſe luſty & ſtur  
dy Vagabondes / Whiche do he blaſpheme  
god / and ſpendeth theyr lyſe in great myſe-  
ry and Wretchedneſſe / in ſynfull luyng  
and ydelneſſe more then doth any other ſorte  
yet neuertheleſſe they maye not be cpyled /  
for ye ſhall haue great thanks (for cryſte  
ſayth in the euangelyst. Mat. 25. that ye gy-  
ue the leſt or pooreſt in my name / ye gyue it  
to me) yf ye be not dyſpoſed to lend them /  
yet we be bounde to gyue them good wor-  
des and not rebuking them / for cryſts ſake  
onely we may helpe & gyue them counceyll  
as the perſon doth requyre / Wherin ye may  
proſyt both hym and your ſelf: though he be  
ſtoborne or dyſdaynous (for in Proverbio-  
rum. 28. he that gyueth the poore ſhal not lac-  
ke nor haue nede / but he that dyſpyſeth the  
poore or dyſpendeth ſhall ſuffre penury / &  
dyſtreſſe all though they be dyſſuous / ydle  
reprobate / obſtynat / hauynge no Vertue nor  
grace / yet When ye are mouyd or ſtyred to  
deuocyon / Withſtand we not that good myn-  
de / for there ſhal you fynde mercy. Alſo cry-  
ſte ſpeaketh in the goſpell (blessyd be they that  
be poore in ſpyryte as who ſayth) the ſame

## lokyng glasse of lyfe.

bedre: the labourer charged with his wyfe  
sycke and many chyldren / and your neygh-  
bour which hath kept / and doth kepe a char-  
geable howse and the world or substaunce  
therof is sayled hym / by the hande of god /  
and doth labour and wyllcth hym selfe to  
gette his luyng and theyres / which he is  
charged with / ye and is full neddy and hath  
no frende to open his herte vnto / ye and to  
hym it is deedly & mortall greffe to be kno-  
wen therof / vnto these and suche other sor-  
tes like ye may lende and gyue dayly / that  
ye may obtayne and gette so great gayne &  
profyte and thanks / that no tonge nor her-  
te or mynde can expresse / as paulc wytnes-  
seth (1 Cor. 13.) ye wyll say there is no suche  
or very fewe of them / yes suerly a great no-  
bre of them then of the other ydle & comon  
beggars that go from dore to dore: as in eue-  
ry parryshe in London specyally in almes &  
lanes innumerable: the which hunger and  
thurst / and suffre nede and penury impor-  
tunat / ye and doth perysshe dayly for lacke  
of cōforte the experyence therof causeth myn-  
herte to blede for pyte / to se the pore ymage  
of god perysshe / and so many ryche & wel-  
lasse.



The Myrrour / or

thy persones so nere. O lorde what deedes  
and intollerable deth is hangynge ouer the  
heedes of the ryche / Whiche shal not auoyde  
that charge: Wherof god taketh so great In  
kyndnes. L. 02. 4. Seyng that ye haue recey  
ued it of god / & not of your selfe / As your  
tables garnysshed With dylcates chargea  
ble / Where the charge of one dysshhe Wolde  
fynde one of these poore a hole weke / And  
the great chaunge of rayment / so ryche wher  
the charge of one garment / Wold fynde one  
of these poore the dayes of his lyfe rayment /  
Where ye suffer the mothes to peryssh them  
Also ye gather on hepes money and plate /  
and suche poore people peryssh for faulte of  
a lytell therof / and so had ye rather / then to  
departe therewith. O lorde what Inkynde  
nature is this in man / that Wyl not reme  
bre that god myght / and may make the ry  
chest / as poore as the moste nedy. Nowe tuge  
your selfe howe gladly ye Wolde be socou  
red / and yf ye were in lyke dystresse: (thus  
shall you suerly be iuged.) remembre to do  
to another as ye Wold be done to. Wherfore  
seyng that we haue this rychesse throughe  
the power of god / then let not vs be so In

lokyng glasse of lyfe.

kynde agaynst god: churlyshly to kepe al for  
our selves / as a wyne vntreasonable / therfo  
re departe to the pore & neddy / & specyally to  
the pore in spyryte and folow the counceyl  
of cryste in the euangelyst. Luc. 16. sayenge  
(Make you frendes of your wycked mamot  
the whiche is your money & plate that they  
may receyue you in heuen in eternall taber  
nacle) wherfore euery crysten mā make w<sup>t</sup>  
your substaunce / whyles ye are here / suche  
marchaundyse that ye may receyue an hon<sup>r</sup>  
died folde as moche in the glo:ye eternall /  
where we do hope to come.

Qui dat pauperi: nō indigebit / que despi  
cit de peccatē sustinebit penuriā. Pro. 28.

[ Sayenges of Salamon / and of other  
dyuers doctours of good auctorite in  
reformatyon of synfull luyng /  
With remedy for the same.

The. p. V. Chaptyte.

**S** Alamon sayth Eccl. 32. Vnto all  
suche as hath defectacyon or plea  
sure in othes / wetyng / or blasphem  
yng of god / and hath defectacyon therin

The Myrrour / or

or in suche lyke malycyous lypynge / that he  
may be sure that the plague of god / and ven-  
geaunce shal not go from hym nor his house.

*Vix multum iurans implebitur iniquitate  
non discedit a domo illius plaga. Ec. 32.*

**T**Also the Wyse man saith be Ware that ye  
Use no lyeng and specially suffice not your  
chyl dren or seruauntes in youth to lye: in by-  
enge nor in sellynge for in so sufferynge ye  
be part taker of theyr synnes (for saynt Jo-  
han sayth in a pyste Canonical / that man  
Whiche hath his mouth full of lyes doth ful-  
fyll the Wyll of his father the deuyll / Who  
is father & mayntenour of all lyers Whom  
he Wyll rewarde) Salamon sayth the lyen-  
ge mouth sleeth the soule / & daunt.

*Et perdes oēs q̄ loq̄tur mēdatiū. psal. 5.*

**T**Saynt Austyn sayth / he that prouoketh  
any man to sweare an othe / And knoweth  
surely that yf he sweare / he shall for sweare  
hym selfe falsly / then the prouocour or causer  
therof sleeth the soule of hym that so sweareth  
and his owne also.

*Qui excigit iuramentum si autem sit fal-  
sum homicida est / Augusti.*

**T**Saynt Gregory sayth there is no thyng



## lokyng glasse of lyfe.

sapientious in the syghte of god / as a man  
that wyll eth and doth declyne from synne  
vnto Vertue. And to the contrary to do the  
deuyll pleasure / is to leue al Vertue / and to  
cause bate and stryfe amonge people.

*Declina a malo et fac bonum inquit pa-  
cem et persequere eam. Psalmo. 33.*

**C** Saynt Jerome) sayth that no man can  
lyue here at his pleasure in Welth Voluptu-  
ously / trustyng With suche lyuyng to ob-  
tayne the glory of heuen at his departyng  
for Job sayth in the secōde chapytre. Si bo-  
na suscepimus quare mala non sustinem?  
(yf We haue receyued by the handes and or-  
dynaunces of god: Welth pleasure and fel-  
cete / Why shall We not then be cōtent With  
forowe / heynesse / dyspleasure / and trybu-  
lacyons / Whiche crist our mayster suffered  
in example for all vs. *Om̃is xp̃i actio est  
ñra instructio.* **A**ugustin<sup>s</sup> sup mathew.)  
Counceylleth sayenge When ye perceyue or  
haue perfyte knowlege of any crysten man  
brother or neyghbour that hath offended or  
transgressed god / or the lawe openly kno-  
wen / you may charytably rebuke his offen-  
ces openly / the Whiche rebuke myght happe  
Glasse.

**The Hyrtour / or**  
ly be example and helpe to some other that  
be present / as paulē sayth to the Thimothe  
ens. Vi. chapytre. *Eoriam omnibus peccato  
res argue. &c.* And yf so be that he hath offe  
ded secretly / then louyngly rebuke or recon  
cyle hym / of that offence or synne byt wene  
hym and you / And thus yf ye haue twyse  
reuoked hym of his fault / & regardeth not  
god / nor his owne myschef / but rather dispy  
seth you for your good wyll. Then let hym  
alone / tyll it fortune the thyrde tyme / then  
take two or thre in recorde / whiche standeth  
with the lawe / and then gyue warnyng to  
the holy churche or congregacyon of suche a  
wylfull persone / and then vse & take hym  
as a straunger amonge you (all this testy  
fyeth mattheu euangelyst. 18. chapytre. Al  
so. 2. Jo. 1. in his epystle sayth be ware of the  
company of suche lyke lest ye be part taker  
of his euyl werkes.

*Consolamini inuicem et edificate alter  
utrum (the ssolani primo.*

**In** What mysery and wretchydnesse a  
drunken creature daungeryth his soule  
and body. The. p. Vi. Chapytre.

lokynge glasse of lyfe.



Huius cum absorbet Vinū ob  
sorbetur a Vīno / abhomiatur  
a deo dispicitur ab angelis / de  
riditur hominibus. &c.

**H** Saynt Ambrose de penitē  
tia) ascrybeth partlye the mysery of suche /  
Whiche hath felylyte & Joye of theyr belys /  
Whose belyes ar theyr goddes as saynt Am  
brose sayth to all them Which hath pleasure  
of insacrat drynkyng / let hym fyrste con  
sydre yf any creature / beestes Wylde or ta  
me / Wyl ouerlade or drynke more then doth  
his stomacke suffyse. Noche more then shul  
de a resonable man or Woman / ordre theyr  
Wyttes in drynkyng & etynge then a beest.

Molite fieri sicut equus et mulus in quib⁹  
non est intellectus. Psalm. 31.

**D**auit sayth Vse not your selfe lyke mus  
les or horses or other Vnresonable beest) A  
do se the experyence: that We be Well Worse  
then beest) and destroye our selues in etyn  
ge and drynkyng / specyally as ye se What  
pleasure the people take i ouer lading them  
selues / in drynkes in so moche that they ma  
ke theym selves therin more Worse then any  
Wylde beest y<sup>t</sup> euer Was (What foloweth)

Glasse.

h.ii.



## The Myntout / or

therof / fyrst he is abhomynable in the syght  
of god / therin leseth he the glory of heuen / &  
possesseth the paynes infernall . Also he is  
dyspysed of aungellys / scorned & deryded  
of good peolpe / also he is barayn and voy  
de of all Vertue / and of good wetkes / and  
redy to be confounded by the deuyll in tem  
ptacyon / or in other casueltes / and he dyspy  
seth reason / and all honest companye / also  
he consumeth nature. **A** lorde What daun  
ger is that moste precyous soule of man /  
for so lytell pleasure or dylectacyon of the  
body wherin / ( Saynt Crisostom in Ma  
thcum sayth. Nichil est demoni amicum si  
cut ebrietas q̄ est mater oim viciaru / et pec  
catoru radix ac mittip est. ) Wryteth vpon  
mathe w sayenge that there can be no more  
frendshyp done to the deuyll / then when a  
man dothe ouer charge his wyttes and rea  
son with metes / & specyally in drynke / the  
whiche is the chiefe cause and rote / or molde  
out of whiche doth procedeth all vyce / synne  
and abhomynacyon / and noysshether of all  
tuyne / Where such lyke affeccyons rayneth  
be he pore or ryche. ( And saynt Jerom wry  
teth in a pysele Ad titu sayeng that the ep /

## lokynge glasse of lyfe.

cessse or supfluyte of what drynke it be that  
bryngeth a man to dronkenesse / is the chefe  
cause of all lechery / and noyssheth of all fyl  
thy desyres or apetytes. Jerom ad titū.

In Vino luxuria est et Ubicūq; saturitas  
et ebrietas / sunt ibi libido dñatur.

¶ Salamon saythe also in his prouerbes.  
Be ye Well Ware & temperat in drynkyng  
of Wyne / for at the begynnynge he is delecti  
ous or delectable in taste and sauor / & quyet  
keneth the spyrytes of man / then be Ware of  
hym / for he crepeth lyke a Worme or a ser  
pent: & styngeth poysonly as ye haue therof  
experyence afore wyten.

Ne intueris Vinū / qñ florescit cōspēdunt  
in Vitio dolor eius et in greditur blande  
sz in nouissio mordet Vt coluber. p. 23.

¶ Also Salamon sayth there is no secret  
nesse in a dronken person / ye may therof be  
sure / but all thyng at large at pleasure.

Nullū secretū Vbi regnat ebrietas. p. 31.

¶ And saynt Jerom sayth & gyueth coun  
cyll or remedy in all these daungers / & how  
we may auoyde them / yf we wyll be gover  
ned with reason / pceuyng that we know  
by experyence that the daungers folowynge

Glasse.

k.iii.

## The Myrrour/or

Vpon superfluytes of meates and drynkes  
specyall/the Whiche root or foundacyon/is  
onely free Wyll/and Vse therof / Wherefore  
let vs refrayne then our free Wyll/ and lu-  
stes / When nature & reason satysfied (and  
stop there) and repute your selfe aboue the  
nature of bruyt beest; / and alway be ware  
of the Venymous serpent.

*Moderatus et temperatus tibi et carni ani-  
me utilis est ac. Ieronimus.*

**C**Saynt Austyn sayth yet What pcedeth  
of this Vyle glotony and of insacyat dryn-  
kyngge / he sayth that lechery or fornicacyon  
is so redy as is possyble / & therof foloweth  
afterwarde destruccyon of the body & soule  
and shortnesse of lyfe.

*Omnes adulterantes quasi clibanus  
succensus a coquente. Dsec. 7.*

**O**f the synne of adultery of fornic-  
acyon accordyng to docto: Lysa.

The. p vii. Chapptre.

**I**sa sayth Vpon the. vi. chappt to the  
Coryntheans (All other offencs and  
synnes that man doth/defyleth the sou-  
le / but this Vyle styngyng synne of fornic-



lokyng glasse of lyfe.

coruon or lechery defyleth the body & soule/  
Whiche is or shulde be the temple of god / as  
sayth saynt paul maketh the membre of crys-  
te the membres of an harlot or fylthynesse.

Breuis est Voluntas fornicatiois sed pena  
ppetua fornicatoz. Beda de tēplo salōis.

How is it possible for a man to hyde ho-  
te breennynge colys in his bosome / except he  
brene his clothes or to walke barefote vpon  
quycke colys / as impossible is it for a man  
that haunteth Womens company dalyeng  
playeng / Wanton lokes & wordes / and ta-  
ches. Not possyble / but he shal daunger his  
soule in deedly synne. Quicunqz videret  
mulierem ad concupiscendam eam iam me-  
catus est. Mat. 5. Lechery is enemy mor-  
tall to all Vertues / it is a dylectable & dete-  
sease to suche as lyue in the flesshe (why)  
it bryngeth a man to corrupcyon and dethe  
vnto wate / and the soule in daunger of dethe  
perpetual / ye may fynde in the byble many  
fayre examples and daungers that cometh  
of the fylthy dysease of lechery / What was  
the cause of the dystruccyon of the chyldren  
of Sychem / cause was for the rauysshing  
of Dyna doughter of Jacob / which went

## The Hyntour / or

to se the daunces. Genes. 34. Also Desynde  
in the seconde boke of kynges how Amnon  
Was slayne of his brother Absolon for des  
fplynge of his suster / Thamer also in the 3.  
chapytre. ii. boke of kynges the death of Ab  
ner Whiche was the concubynes of his fa  
ther vsobeth Were both shortly after slayne  
Also ye know how Joseph Was prysoned  
throughe the fylthy appetyte & desyre of his  
mystryffe / Wherfore expedient it is for su  
che as are so weake of nature that can not as  
byde the bewty or fornosyete of a woman /  
except he brenne / let hym refrayne then the  
conuersacyon of theyr company. And also  
to close that affeccyonat desyrous iye of con  
cupysence & of inwarde desyre / & put hym  
clene out from you / as cryste sayth in Ma  
theew. Better it is for the entre the kyng  
dome of heuen destytute of that iye / then to  
use hym to thy dampnacyō Was not the de  
syrous & wyllfull concupyscent iye the fall  
and ruine of the wyse Salamon the stron  
ge Sampson / the great Holyfernes / and  
the prophet Dauid / the phylosopher Arysto  
tyle / and the famous clerke Wyrgyll: yes su  
erly some wyll blame the bewty & fornosy

## lokyngeglasse of lyfe.

¶ of Women. It agreeth not / that suche famous men shuld blame Women of theyr decay: but rather theyr sensuall concupysce iust & desyre. And thus he that wyll auoyde the daunger hereof / let hym be well ware of the p'sence of a Woman of lyght behauiour & countenaunce / and specyally of a Wanton tongue and pleasaunt eye: Whiche sleeth any carnall man luyngge. I fynde Wryten of Hyppon a famous man of honour Whiche was a Pagan / that in all his domynyon wolde not suffre no comon bordell nor dys honest howse in his realme. ¶ What p'tye is it now in all this realme / & ouer all christendom / to se the abhominacyon of fylthy nesse fro the higest in dygnyte: to the lowest in pouertye / how lytel this fylthy synne is counted both of spyrituall & temporal men to the lowest poore begger / but do reioyse & laughe it out / and passeth not thereon and some wyll reioyse therein / When it is many dayes passed / Whiche is more haynous in the syght of god / then the dede it selfe. ¶ I praye that arte so mercyfyll / holde thy hande of Wrath & ire from vs / and to amende our synfull luyngge in fylthy nesse / & to knowe

Blasse.

li.



The Hyrtour/or  
lege/ and that we may confesse our mystry  
With repentaunt hertes & myndes With the  
prophet Dauid sayeng in his penytencyall  
psalmes.

Miserere mei deus secundum magnā mis-  
ericordiam tuam qz peccauimus: cū pa-  
tribus nostris iniuste egimus et iniqui-  
tatem fecimus.

Paulc resyteth the condycyons and  
natures of people in the later dayes  
of this Worlde. The. x. viii. Chap.

2. Tuno. 4.

**T**here shal come sortcs of people  
in the later dayes/ that shall be  
louynge them selves/ and not  
god nor his lawes/ no nor suff-  
re noo holsony doctryne to be  
used in preachynge/redynge/nor spekyng/  
but suche carnall and delectable fables/ re-  
fics/tales/and lyes/ that shall be pleasaut  
to the carnall lusts ( & pleasur of theyr body )  
but when they here of any good exortacy-  
ons / concernynge the welth of theyr neygh-  
bours / With theyr oðne also to the pleas-  
ure of god / that can not in no wyse entre

## lookynge glasse of lyfe.

In to theyr hertes: but oft tymes therat Wyll  
stande there where it ytecheth not (as who  
saythe) yf it be trewe that is shewed them/  
yet Wyll they none of it i no wyse / they can  
not abyde it. To them sayth (Jeremy in the  
vi. chapytte to suche harde herted and obsty-  
nat people the word of god is obprobrious  
and hatefull i so moche) that they Wyll not  
here nor suffre it spoken / bycause it condem-  
neth all carnall lusts and desyres / the whi-  
che they Wyll not leue.

*Verbum dei factum est eis obprobrium/  
et non suscipient illud. Jeremie. vi.*

**A**ccordynge to Lysa: (Saynt paul  
ad Romanos. 12.) to all theym that  
hath gyftes of grace from god.

*The. xix. Chapytte.*

**A** yf a man hath the gyfte of prophe-  
sie, let hym vse his lernynge so that  
it be agreynge to the fayth.

**A**lso yf a man hath an offyce or dygny-  
te / therin to do that he is bounde or sworne  
to / do it with Justyce.

**L**ette hym that teacheth prudently / take  
good hede to his doctryne.

*Glasse.*

*lii.*

The Hyrtour/or

**L**et hym that exorteth any persone With  
charyte and modestyousnesse) Use hym in  
his exortacyon dyscretly.

**I**f ye do gyue any thyng / gyue it With  
smplycyte (as Who saythe) not openly / in  
syghte of people / but secretly / and do it for  
the loue of god.

**H**e that is in auctoryte / do it With dys-  
gence / that is to saye gouerne them Under  
his iurysdyccyon in Vertue and trewth.

**H**e that sheweth mercy / do it With chere-  
fulnesse (as Who sayth) be not therein rygo-  
rous nor dysdaynous / but comfortable.

**A**nd also let your loue be Without dys-  
mulacyon (as Who sayth) not cloked loue /  
sawege one and do another.

**A**nd so shall you hate that Which is euyl  
or synfull / & gladly to do that shal be good  
and profitable both to your body and soule  
& Use kynd & brotherly loue one to another.

**W**hiche is a lyfe angelycall to god / and  
thus we may procede or Joy one With ano-  
ther / & for another in Vertue & goodnes / or  
pcellyng eche other in charitable gladnesse  
& not in murmur or dyspysynge eche other.

**A**lso let not your busynes / and Werkys



lokyng glasse of lyfe.

In doyng be tedyous to you / that is to Wyte  
in dedes of mercy / or i that which cometh of  
the holy ghoſt / for the Welth of your ſoule.

¶ Wherin be ſeruent in ſpyrite / and apply  
your ſelfe With all your dyligence / Whyle  
ye haue tyme and leysur.

¶ And reioyce & truſte ſuerly in the redemp-  
tion of god / Whiche that he hath promysed vs.

¶ Also ye muſte be pacient in tribulation  
and thynke it not tedyous or paynefull to  
you / but gently ſuffre theym With thanks  
heartely gyuen to god / and pray for them.

¶ Ye muſte alway be ſtedfaſt i prayer / and  
not hauyng your mynde ruffled w<sup>th</sup> world-  
ly buſyneſſe / but all onely in god.

¶ Also to diſtribute to the nedy and poore  
for the loue and fayth thou haſt to god / and  
for goddes ſake.

¶ Also you ſhall bleſſe them that perſecute  
you and Depe you / in body or ſpyrite / and  
pray for them / and do ye good for euyl.

¶ Also that ye Wayle & moorne With them  
that moorne and Wepe / and therof make ye  
no ieſtes / pleaſure or ſporte.

¶ Also agree as one When ye be togyther in  
god / and let not one repute hym ſelfe exce-  
llent.

Glasse.

l.iii.

The Myrrour/or

Enter in Wytt or corage agaynst another  
but gently to be companions/as chylde  
and apply you therin egall to the inferiour  
sorte/rather then to presumption.

¶ Also be ye Wyse and kepe none oppynion  
in your owne conceyte.

¶ Also haue ye afore Wyt and prouyde for  
thyngs honest for your self afore the people.

¶ And yet specially for your owne parte  
Use quietnesse and rest.

¶ Here foloweth the seven deadly synnes  
that all people be bounde to fle and  
Withstande. The .xx. Chapter.

**P**ride/Wrath/enuy/couetyse/  
glotony/sloth/and lechery.  
Pride/Wrath/and enuy/be  
the synnes of the deuyl. Coue-  
tyse/and auetyse/be synes of  
this worldly pleasur. Glotony/sloth/a  
lechery/be synnes of the fleshe/ & these ben  
the hye Wayes to dampnation perpetuall.

Qui se exaltat humiliabitur.

¶ And we muste vnderstande / that man  
offendeth god in pride / When he is rebell

lokyng glasse of ryse.

or obfynat agaynst goddes cōmaundemēt  
in folo wyng his owne wyll and pleasure  
and not the wyll and pleasure of god.

¶ Also a man offendeth god in the synne  
of wrathe / When he malycyously busseth  
hym selfe or other to be auenged / and is ful  
ly mynded and dysposed to complyshe his  
desyre therein.

Qui gladio percutit / gladio pibit. mat. 26.

¶ Also a man offendeth agaynst god in en  
uye / When he repyneth / or is greu'd agaisf  
his neyghbours prosperyte / or good name.

Quid gloriaris in malicia qui potens  
es in iniquitate. psalmo. 51.

¶ Also a man offendeth god in couetyse /  
When he coueyteth any goodd; to his owne  
welth or pleasure / or els wrongfully / from  
his neyghbour / and hath no wyll to depart  
therewith to the nedv / in theyr necessyte.

Qui pecuniam suam nō dedit ad vsuā  
et munera innocentē nō accepit. ps. 15.

¶ A man offendeth in glotony: When he ta  
keth excesse of meate or drynke / more then  
nedeth / Where throughe he may be the worse  
to serue god quyetly.

Animalis homo non pepercit que sunt



The Hyntour/or  
spiritus dei. 2. corin. 2.

**A** man offendeth in sloth / When he let  
upth vndone the good werkes / or dedes /  
Wherof god by his grace moueth or styreth  
a man vnto / and doth leue them vndone.

Surge qui dormis et exurge a mortuis &  
illuminauit te pps. paulo to the ephe. 6.

**A**lso a man offendeth in lechery / When  
he withstandeth not the foule fylthy styryn-  
ges of his flesshe & lust / and suffreth hym  
selfe to be ouer come / Whether it be in wyll  
or dede / both are mortall synne.

Mors peccatorum pessima. psalmo. 33.

**H**ereafter foloweth the names of the  
Dauylles / the whiche styreth a man  
to the synnes dedely.

**T**o pryde / belongeth (Lucyfer.  
Job / the. p. v. Chaptyre.

**T**o wrath / belongeth (Sennathar.  
Job / the. iii. Chaptyre.

**T**o enuye / belongeth (Belshazzar.  
Luce / the euangelyst / the. vi. Chaptyre.

**T**o couetyse / belongeth (mamona.  
Mathe w / in the. vi. Chaptyre.

losynge glasse of lyfe.

**T**o glotony / belongeth (Belyall.  
Regum / the fyrste. L happytre.

**T**o slooth / belongeth (Beemoth.  
Job / the. xli. L happytre.

**T**o lechery / belongeth (Asmodius.  
Thoby / in the thyrde L happytre.

**T**he inestymable paynes that  
be in helle for synners.

**H**ell is colde intollerable.

**F**yre withoute syghte / the whiche  
shall euer endure.

**S**tyngynge wormes euer busy tomen-  
tynge incessantly.

**S**tenche or sauour infortunate / for any  
man to sauour.

**A**nd darkenes / whiche may be felte and  
tormentes / whiche shall euer endure.

**A**nd abhomynall & terryble syghts of de-  
uylls / & despyracyon of all good werkes.

Job quia in inferno nulla est redemptio.

**T**here foloweth the. vii. pryncypall  
Vertues / the whiche ben remedys  
agaynst the. vii. deadly synnes.

The. xxi. L happytre.

Glasse.

ml.

The Myrrour/or

**M**ekenesse / pacyence / charyte / largesse in almesse dedys / discrete abstynence / holy busynesse / and Wyllfull chastyte.

**M**ekenesse is perfyte rote of all Vertue / and is a good remedye agaynst the synne of pryde.

**P**acyence is remedye agaynst the synne of Wrath and malyce.

**C**haryte is the remedye agaynst the synne of enuye and dysdayne.

**L**argesse in almesse dedys / is remedye agaynst couetyse and auerityce.

**A**lso discrete abstynence / is remedye agaynst glotony and dronkenesse.

**V**ertuous busynesse / is remedye agaynst the synne of slouth.

**A**nd Wyllfull chastyte is remedye agaynst the synne of Lechery / and concupysence of the fleshe.

**T**here foloweth the. vii. Werkes of mercy accordynge to the gospell.

**B**lame ye blessyd of my father: and take ye the kyngdom of heuē that was ordeyned for you / from the begyns



lokyngge glasse of lyfe.

nyngge of the Worlde: for When I hungred  
ye fedde me/ and When I thursted ye gaue  
me drynke/ When I Was herborlesse ye ga  
ue me lodgynge: When I Was naked ye clo  
thed me/ When I Was in pryson ye comfor  
ted me.

¶ The seuenth Werke of mercy ye shal fynd  
in the booke of Thoby: Whiche is to bury  
the deed that hath nede thereto.

¶ The. vii. corporall Werks of mercy.

**I**f ye and noysshie for charyte the hu  
gry that be not able to fede the agay  
ne. And not those that be able to yel  
de the as good agayn or rather better: as the  
comon sorte of people doth nowwe a dayes.

¶ Gyue drynke to the thyrsty/ and not tho  
se yt thyrsteth not/ as we do dayly throug  
h our Wylfull mocyon.

¶ Cloth or gyue vnto those that nedeth/ &  
that are naked & full of vermyen. And not  
those that we dayly Wylfully do cloth and  
haue no nede therof.

¶ Gyue lodgynge to those that be herbor  
lesse and be destytute therof/ And not those

Glasse.

m.ii.

The Myrour / or  
that haue fayre howses and manfions to  
lodge in of theyr owne.

**T**Dyspyte the sycke that be comfortlesse and  
lyke to peryshe for faulte of socoure / & not  
those that nede not thy socour or dysytacio.

**S**ocoure and helpe the vngylty & iuste  
in pryson or in bondage / And suffre hym  
well to punysshed that hathe offended and  
is gylty in hope of Reformacyon of his lyf  
ynge / and trespasse.

**A**nd bury the deed corpes yf nede requyre  
and specyally those that be knowen the lo-  
uers and keepers of goddes laude.

Beate miserecordes quoniam ipsi misericordiam consequentur. mat. 5.

**H**ere foloweth the. vii. Werkys  
of mercy ghostly.

**T**each / counceyll / comforte / & forgyf-  
ue / suffre / and pray for your enemy.

**T**each and instruct them that be ing-  
norant in the laude and wyll of god / coun-  
ceyll them that be in doute lest they offende  
**T**hastise them that trespasse / and not ry-  
gorously.



lokyngge glasse of lyfe.

**C**omforte them that moorne or y<sup>t</sup> be heuy.

**C**forgyue Wronges mekely / and gladly.

**C**suffre aduersyte and trybulacyons pa-  
cyently.

**A**nd praye god deuoutly With herte and  
mynde. And in prayer pertayneth.iiii.thyn-  
ges / that is perfayte loue / stedfaste byleue /  
good hope / and Very mekenesse in charyte /  
Without these foure thynges mānes prayer  
can be accepted afore god.

**H**ere foloweth the. V. bodely  
Wyttes. The. xxi. Chapytre.



**H**erynge / seyngge / smellyn-  
ge / tastynge / & tochyngge.

**I**n herynge / Whiche is  
to here gladly the laude &  
worde of god / & all thyn-  
ges that soundeth to the  
trewth. And not when he doth delyte to he-  
re ydle speche / fables / tales or lyes or fylthy  
comunynge / or any euyll of his neyghbour.

**S**eyngge / that is loke gladly in the laude  
of god / Whiche is his new testamēt / and se  
to thy neyghbour i his nede. And not when

Glasse.

m.iii.



The Hyrtour/or

his eye is Vnstable and fyped in Dayntie & synfull thynges / throughe Whiche he is the worse dysposed to serue god / for the eye is the most enemy the soule hath: for Who that hath a lyght eye and Vnstable / muste haue a darke soule and a Waueryng mynde / ful of synne and Daynglory.

**I**n smellynge / smell thou that Which is needefull and lesfull to the With thanks for the metuayles of god / And not in costly odours / and in delycat sauers and relysynge in meates and drynkes / Where throughe he ouer chargeth his Wombe the more for lust / then then for neede of norysshyng of lyfe or sustenance.

**I**n tastynge / that is taste thou of suche thynges as is thyne owne lawfull. And not When he tasteth meates or drynkes and tasteth therof Vnmesurably / Where throughe he is the worse to serue god / and the more needy to enclayne to Vyce or synne.

**I**n to wchynge / Whiche is touche thou What lesfull craft or werke Wherwith thou mayste gette in tre With an honest synnyng: And not When he toucheth any thyng that styreth hym to synne / Whiche is forfendyd

lokynge glasse of lyfe.  
of god / & by his laude euangelycall. psal. 104.  
Nolite tangere p̄pos meos & in prophetis  
h̄is nolite malignari.

¶ Here foloweth the. V.  
Wyttes ghostly.

**W**yll / mynde / vnderstandynge / yma-  
gynacyon / and reason / as foloweth.

¶ Haue full Wyll / that the Wyll of god be  
done before thyn owne Wyll in any wyse.

¶ Haue mynde of the blyssse of heuen / that  
god hath ordayned vs vnto by his mercy /  
and to knowe howe thou mayst come ther-  
to. And also to haue mynde of the paynes  
of helle / and howe you may auoyde & esca-  
pe the daunger therof.

¶ Also to vnderstande and remembre the  
vniuersall gyftes of grace / that he dayly  
doth of his goodnesse to vs synners on erthe  
here luyng.

¶ Ymagyn & speke more goodnes of other  
then of thy self for thou knowest no manes  
conscience or luyng more then thou doest  
or shuld do thyne owne / therefore the wyse  
man sayth (nosce teipsu) knowe leg thy self /



The Hyzroure / or  
by reason accordynge to the forme of goddes  
ladder. And noyssheth all tho that be vnder  
your gouernaunce in lyke maner with  
dyscrecyon.

¶ The precious Jewellys for the loue,  
ly spouse of god / Whiche is the soule  
of man sayth Salamon.

**F**aith / Whiche is to haue stedfast by-  
lene in the worde of god / Whiche is  
his law that shal neuer fayle when  
heuen and erthe shall fayle.

¶ Hope / that is to haue sure truste and ho-  
pe yf thou lyuest well / and endest thy lyfe  
in loue and charyte.

¶ Charyte / that is to haue a pcellyng pure  
and clene loue in god & to god. And also to  
thy neyghboure as to thy selfe.

*Ecce hoc et vinas.*

¶ Hereafter foloweth the.iiii.

Cardynall Vertues.

**T**emperance / prudence / ryght wys-  
nesse / and strength.

¶ Temperance stondeth in mysu-  
rable eatynge and drynkynge / in slepyng



# The interpreta cyon / and syg nyfycacyon of the Masse.

**T**here begynneth a good deuoute  
Booke to the honoure of god / of our lady  
his mother / & of all sayntes / and ryght  
profytable to all good Catholyke per  
sones / to knowe howe they shall deu  
outly here Masse. And howe salu  
taryly they shal Confesse them.

And howe reuerently and honourably they  
shall go to the holy Sacrament or table  
of our sayour Ihesu chryste / With dy  
uerse other profytable documents and  
praysons or prayers here conteyned /  
Composed and ordeyned by frere  
Bararde / frere mynoure / of the  
ordie of the Obseruauntes.